

THE LAST APOCALYPSE

An Islamic Perspective



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by

A. R. Kelani

First edition, 1415 AH/1995 CE

Second edition, 1424 AH/2003 CE

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ISBN 0-9703766-7-7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Preface

All praise is due to Allāh, whom we thank and seek for His assistance and forgiveness. We seek refuge with Allāh from the evils within ourselves and from the weight of our sinful deeds. Those whom Allāh guides will never be led astray, and those whom He misguides will never find enlightenment. I bear witness that there is no deity worthy of worship except Allāh, and Muhammad is His servant and Messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾^(١٣)

«O, you who believe! Fear Allāh as He deserves to be feared, and do not die except in a state of submission.» [3:102].

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾^(١٤)

«O mankind! Fear your Lord, who created you from a single soul, and from it created its mate, and from them both spread many men and women. Fear Allāh, in whose name you ask for your rights, and honor the ties of kinship. Surely, Allāh is ever watchful over you.» [4:1].

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾﴾

«O, you who believe! Fear Allāh and speak words of truth. He will correct your deeds and forgive your sins. Whoever obeys Allāh and His Messenger has truly achieved a great success.» [33:70-71].

The best of speech is the Book of Allāh, and the best guidance is the guidance brought by Muhammad (ﷺ). The worst matters are innovations in the religion, and every innovation is a deviation, and every deviation leads to heresy, and every heresy leads to the Hellfire.

Allāh, the Mighty and the Exalted, declared:

﴿أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾ مَا يَأْتِيهِمْ مِّن ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا أَسْتَمِعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾ لَاهِيَةً قُلُوبُهُمْ ﴿٣﴾﴾

«Closer draws unto men their reckoning, and yet they remain stubbornly heedless [of its approach]. Whenever there comes unto them any new reminder from their Sustainer, they but listen to it with playful amusement. Their hearts set on passing delight...» [21:1-3]

Mankind, except those upon whom Allāh has bestowed His mercy, is engrossed in heedless, joyous play, turning a blind eye to the imminent arrival of the Day of Judgment and its signs, as well as the impending torment. The transient pleasures of this life have captivated their full attention. This carefree existence has rendered most of mankind oblivious to the Might of Allāh. This heedless, playful, and joyous life will persist until the sun rises from the west. It is at that moment that all of humanity will believe. However, it will be on that Day that belief will avail nothing for those who

disbelieved previously or for those who believed but failed to benefit themselves through righteous deeds.

This book serves as a mere reminder:

﴿إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾^(٣٧)

﴿For him who has a heart or gives ear while he is heedful.﴾ [50:37]

The Prophet Muhammad (ﷺ) extensively discussed the signs of the last hour. Hudhaifah ibn al-Yamān stated, “The Messenger of Allāh (ﷺ) stood before us, leaving no major event of the future unmentioned, up to the commencement of the Hour. Some possess knowledge about it, while others remain unaware. Later, I would recall a detail that I had forgotten from the Prophet’s descriptions of future events. It would come back to me, much like a person remembering another individual whom he hadn’t seen for some time. He sees him and recognizes him.”¹

Moreover, ‘Amr ibn Akhtab (رضي الله عنه) said, “Allāh’s Messenger (ﷺ) led us in the dawn prayer, then ascended the pulpit, delivering an address until it was time for the noon prayer. He then descended, performed the prayer, and once more ascended the pulpit, continuing his discourse until the ‘Asr prayer. Again, he descended, observed the prayer, and ascended the pulpit, addressing us until sunset. During this time, he revealed insights about hidden events of the past and those yet to unfold, emphasizing that the most knowledgeable among us is the one who retains and remembers these teachings well.”²

¹ Muslim, 2891; Abū Dāwūd, 4240.

² Muslim, 2892.

The evidentiary foundation of this book has been extracted from the most reliable compilations of hadith, including *Sahih al-Bukhari* and *Sahih Muslim*, as well as other esteemed collections. I have also referred to the scholarly works of the distinguished contemporary hadith scholar, Sheikh Muhammad Nasir al-Din al-Albani, may Allāh shower His mercy upon him and grant him the finest rewards in the Hereafter.

This second edition of the book incorporates an introduction that explores some of the minor signs and their classifications, which were omitted in the initial edition. Furthermore, the Arabic text for all the Qurʾānic verses and hadiths is provided.

I implore Allāh to ensure that the primary intention behind writing this book is to seek His pleasure, and I pray for His assistance in enabling Muslims to derive benefit from it.

Introduction

Belief in the Day of Judgment stands as one of the six pillars of Islamic Faith (*īmān*), and one's faith is deemed incomplete without acknowledgment of each. Allāh (ﷻ) articulates this in the Qur'ān, stating,

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ...﴾

﴿It is not righteousness that ye turn your faces towards East or West; but it is righteousness- to believe in Allāh and the Last Day, and the Angels, and the Book, and the Prophets...﴾ [2:177]

In the renowned hadith known as the hadith of Jibrīl (Gabriel), the Prophet Muhammad (ﷺ) further emphasizes the components of faith, stating, "Faith is to believe in Allāh, His Angels, His Scriptures, His Messengers, the Day of Judgment, and the *qadar* (pre-destiny) encompassing both good and evil."

While numerous texts expound on the Day of Judgment and the Last Hour, Allāh (ﷻ) asserts that only He knows its precise timing, as mentioned in the Qur'ān,

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلُهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُهَا لِوَفْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً يَسْأَلُونَكَ

كَأَنَّكَ حَفِيٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

﴿They ask you about the Hour (Day of Resurrection): “When will be its appointed time?” Say, “The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except suddenly.” They ask you as if you have a good knowledge of it. Say, “The knowledge thereof is with Allāh (Alone) but most of mankind know not.” [7:187]

This verse, along with others of a similar nature, serves as unequivocal evidence that Allāh, the Exalted, is the exclusive Knower of the timing of the Last Hour. Not even Muhammad, the Messenger of Allāh (ﷺ), was privy to this knowledge. Additionally, Allāh (ﷻ) affirms,

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾﴾

﴿Verily the knowledge of the Hour is with Allāh (Alone). It is He Who sends down rain, and He Who knows what is in the wombs. Nor does anyone know what it is that he will earn on the morrow: Nor does anyone know in what land he is to die. Verily with Allāh is full knowledge, and He is acquainted [with all things].﴾ [31:34]

When Jibrīl asked the Prophet (ﷺ) when the Last Hour would be, he replied, “The one who has been asked (i.e., Muhammad,

peace be upon him) is not aware of its time more than the questioner (i.e., Jibril) does!”¹

However, there are indications or signs that tell the Hour is near. Allāh (ﷻ) says in the Qurān,

﴿فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرُهُمْ﴾

﴿Do they then only await the Hour, that it should come upon them suddenly? But already there have come some indications thereof. And when it has [actually] befallen them, how can they benefit then by their reminder?﴾ [47:18]

Certain individuals may question, “Why invest our time discussing something seemingly of little practical benefit in our daily lives?” However, the topic of the signs of the Last Hour is beyond our control; it is an integral aspect of our faith, conveyed by the Prophet (ﷺ) from Allāh. This subject belongs to the Unseen World (*ilm al-ghaib*), elucidated in Islam through the Qurān and the Sunnah of the Prophet (ﷺ). Allāh (ﷻ) asserts,

﴿الْم ۝ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ...﴾

﴿Alif, Lām, Mīm. This is the Book; in it is sure guidance, without doubt, for those who fear Allāh. Who believe in the Unseen...﴾ [2:1-2]

It is regrettable that some Muslims engage in unfounded narrations about the Last Hour and adopt interpretations from

¹ Ibid.

scholars of the Sunnah that lack established authenticity and may not be deemed credible evidence. Those to be criticized include, especially, the Shiites, who neither engage in positive actions nor contribute to their society, anticipating that “change” will occur through the intervention of Allāh (ﷻ) with the advent of al-Mahdi or the descent of Prophet ʿĪsā, Jesus, son of Mary (ﷺ). Such negative attitudes were never exhibited by the companions of the Prophet (ﷺ).

Here are some of the advantages of studying the Signs of the Last Hour:

1. Foundational Belief: Believing in these authentic signs is integral to having faith in Allāh (ﷻ) and His Messenger (ﷺ). How can one claim belief in Allāh and His Messenger while disregarding their statements?

2. Faith Enhancement: Observing the occurrence of these signs, as outlined in authentic texts, enhances faith in one’s heart. For over fourteen centuries, Muslims have witnessed events described in the Qur’ānic and prophetic texts. The companions of the Prophet (ﷺ) experienced the ebb and flow of victories between the Persians and Romans (al-Rūm) and the subsequent triumph of Islam over both. They also witnessed the rise of Islam over other religions and the emergence of disputes within the Islamic nation, as predicted in Islamic texts. In every generation, Muslims witness events foretold in Islamic texts, fostering strong and positive effects on their faith. For non-Muslims, these prophecies can serve as indicators to consider accepting Islam, showcasing the Prophet’s truthfulness.

3. Reinforcing Belief in the Day of Judgment: Studying the Signs strengthens belief in the Day of

Judgment, as its events are part of *al-ghaib* (the unseen) foretold by Allāh (ﷻ) and His Messenger (ﷺ).

4. Guidance for Humanity: Allāh (ﷻ) sent the Messenger (ﷺ) as a guide for all of humanity. The Messenger (ﷺ) specifically directed his companions on how to respond when faced with one or more Signs of the Hour. These guidelines are intended for the entire Muslim community.

5. Clarification of Texts: Certain texts predicting events of the Last Hour require clarification. If left to individual interpretation, people might differ on their meanings. For example, the Prophet (ﷺ) mentioned that when Prophet Jesus (ﷺ) descends just before the Last Hour, he will annul the *jizyah*. This is because he will only accept Islam from the People of the Book, as stated in the hadith. Explanatory statements from the Prophet (ﷺ) are crucial, especially since during his second coming, Jesus will adhere to Islamic Law.

6. Fulfilling Human Nature: Understanding future events is inherent to human nature. Islam adequately addresses this aspect by providing believers with authentic texts in the Qurʾān and the Sunnah. As a result, a Muslim does not need to seek guidance from fortune-tellers or magicians claiming knowledge of the future.

Drawing from texts found in both the Qurʾān and authentic narrations from the Prophet (ﷺ), scholars categorize the Signs of the Hour into two main groups: Minor Signs and Major Signs.

The Minor Signs of the Last Hour are further subdivided into two types: signs that have already taken place and signs that are yet to occur. It's noteworthy that some Minor Signs may manifest more

than once, while the Major Signs are anticipated to occur only once, a point that will become evident in the ensuing chapters.

Certain Minor Signs of the Last Hour have transpired and will not repeat, such as the passing of the Prophet (ﷺ), the splitting of the Moon during the Prophet's era, the luminosity resulting from a potent volcanic eruption near al-Madīnah that persisted for weeks, and the discontinuation of People of the Book paying the *jizyah* to Muslims. This cessation occurred initially during the Mongols' invasion of Muslim lands and persisted in the eighteenth and nineteenth centuries when European imperialists seized control over a significant portion of Muslim territories in Asia and Africa, compelling Muslim governments to adopt their man-made laws.

On the other hand, some Minor Signs of the Last Hour that have occurred will repeat, as indicated in the following hadith: Nāfi ibn 'Uqbah reported hearing the Prophet (ﷺ) state, "You will conquer the Arabian Peninsula, and Allāh will grant it to you. Then, you will conquer Persia, and Allāh will grant it to you. Subsequently, you will conquer al-Rūm, and Allāh will grant it to you. After that, you will face the Dajjāl, and Allāh will grant him to you." Nāfi said to Jābir, "O Jābir! We believe that the Dajjāl will not appear until al-Rūm is conquered."¹

Additionally, the Prophet (ﷺ) foretells the emergence of numerous liars, each asserting to be a prophet dispatched by Allāh (ﷻ). He (ﷺ) stated, "The [Last] Hour will not commence until approximately thirty deceivers arise, each professing to be a Messenger of Allāh."² In a variant narration, the Prophet (ﷺ)

¹ *Mukhtasar Sahīh Muslim*, no. 2028. The complete narration of this *hadith* will be mentioned in the chapter about *al-Mahdi*.

² Bukhārī, 3609.

specifies the count as twenty-seven, proclaiming, “There exist twenty-seven deceivers [false prophets] within my community, including four females. I am the final Seal of the Prophets; no Prophet will arise after me.”¹

Apart from the previously mentioned signs, the Prophet (ﷺ) indicates that trials (*fitan*) will persist among Muslims before the arrival of the Last Hour. He (ﷺ) said, “... Among these [trials] are three that almost would not leave anyone [but touch him], and among them also trials that look like summer winds, some weak, and some strong.”²

Some of these signs include widespread killing and wars, the rise of fornication, increased wine consumption, ignorance in the religion of Islam, and various other signs outlined in different authentic narrations.

Among other ongoing minor signs of the Hour is the act of entrusting public positions to individuals lacking trustworthiness. The Prophet (ﷺ) was once asked, “When is the Hour [going to be]?” In response, he (ﷺ) stated, “When the Trust is neglected, then wait for the Hour.” When asked how the Trust would be neglected, he explained, “When positions are given to those who do not deserve them, then wait for the Hour.”³ In this hadith, the Prophet (ﷺ) refers to all individuals holding public office, ranging from the ruler of the country to regular personnel in the state.

¹ Sahīh. Albān, *al-Sahībah*, 1999.

² *Mukhtasar saḥīḥ Muslim*, no. 1992.

³ Bukhārī, 6496.

Al-Mahdī

Muhammad ibn ‘Abdullāh

Similar to their opposition to Muslims in various aspects of Islam, Shiites also differ significantly in their concept of al-Mahdī. According to their sources, al-Mahdī is believed to be born¹ to al-Hasan al-‘Askarī (d. 260 AH), their alleged eleventh imam. However, contrasting Shiite sources insist that al-Hasan al-‘Askarī was barren.² The Shiite claim suggests that al-Mahdī, the boy, went into hiding in a cave near al-Samarra, Iraq, and has not been seen since. According to Shiite beliefs, this concealed Mahdī is anticipated to appear in the future and seek retribution from Sunni Muslims and their historical leaders such as Abū Bakr, ‘Umar ibn al-Khattāb, ‘Āishah (the beloved wife of the Prophet ﷺ), and others. The unusual belief in al-Mahdī has led opportunists to exploit the Shiite concept, forming their own sects and falsely claiming encounters with al-Mahdī.

Followers of the Way of the Prophet (ﷺ), known as Ahl al-Sunnah wa al-Jamā‘ah, maintain the belief that al-Mahdī will be an ordinary man born to an ordinary woman, raised by ordinary people, and living a regular life among the people of his time. This

¹ The Shiite sources recorded many different birth dates for al-Mahdi, ranging from year 254 AH to 284 AH.

² After the death of al-Hasan al-Askari, the Shiite divided, regarding the matter of al-Mahdī, into ten sects. See www.fnoor.com/emama.htm (Arabic) and www.ansar.org/english/myth.html (English).

perspective differs from the Shiite belief that al-Mahdī has been living in caves. Al-Mahdī will serve as an imām and a caliph, alongside other caliphs ruling Muslims with justice. The distinctive feature of al-Mahdī is his meeting with Jesus, son of Mary (ﷺ), who will pray behind him.

Allāh (ﷻ) will endow al-Mahdī with the ability to justly govern the Muslim nation, transforming him into a righteous leader in the span of one night. He will establish justice on earth after it was marred by injustice and aggression. Al-Mahdī will guide the Muslim nation in the second conquest of Constantinople and, possibly, Rome.

The Prophet Muhammad (ﷺ) foretold that, preceding the end of this world, the Muslim nation would be governed by a caliphate adhering to the guidance sent to him (ﷺ).

Hudhaīfah ibn al-Yamān reported that the Messenger of Allāh (ﷺ) stated, “Prophethood (referring to Prophet Muhammad’s reign) will endure among you for as long as Allāh wills, and then Allāh will raise it whenever He chooses to raise it. Subsequently, there will be a caliphate following the guidance of the Prophethood, persisting among you for as long as Allāh wills. Then, Allāh will raise it whenever He chooses to raise it. Afterward, there will be a period of oppressive rule, and it will last for as long as Allāh wills. Then, there will be a period of tyrannical rule, and it will endure for as long as Allāh wills. Finally, Allāh will raise it whenever He chooses to raise it. Then, there will be a caliphate that follows the guidance of Prophethood.” Hudhaīfah added, “Thereupon, the Prophet (peace be upon him) ceased speaking.”¹

¹ *Silsilah al-ahāthib al-sahībah*, vol. 1, no. 5.

This hadith delineates the historical epochs of the Islamic nation in the following stages:

1. The initial stage is the era of the Prophet Muhammad (ﷺ).
2. The subsequent stage is the Caliphate governed by the guidance revealed to the Messenger of Allāh. Recognized as the reign of the rightly guided caliphs (al-Khilāfah al-Rāshidah), it encompasses the leadership of Abū Bakr, followed by ‘Umar, then ‘Uthmān, and concluding with the martyrdom of ‘Alī ibn Abū Tālib—may Allāh be pleased with them all. This Caliphate endured for thirty years, as affirmed by an authentic hadith.¹
3. The third stage encompasses the reign of oppressive rule, encompassing all states that governed the Muslim world from the Umayyad period to the fall of the Ottoman Empire in 1924.
4. The fourth stage denotes the reign of tyrannical rule, commencing after the collapse of the Ottoman State and persisting into contemporary times, seemingly embodied by regimes governing the Muslim world.
5. The final stage anticipates the restoration of the caliphate, aligning with the guidance of the Prophet (ﷺ). Muslims are urged to prepare and strive for its imminent arrival by disseminating knowledge of the Qur’ān, the Sunnah, and the ways of righteous ancestors. The resurrection of this nation hinges on the genuine and uncorrupted implementation of Islamic governance, mirroring the origins of Islam in Makkah. Those striving for this righteous era, labeled as *ghurabā* (strangers) by the Messenger of Allāh (ﷺ), will

¹ The Prophet (ﷺ) said, “The caliphate will remain in my nation after me for thirty years. Then, it will become a monarchy.” Ahmad, al-Tirmidhī and others; see *sahīh al-jamī’ al-sagħīr*, no. 3341.

champion the religion with knowledge, sagacious understanding, and unwavering commitment. They will endure hardships, persecution, and challenges with patience and steadfastness, adhering to the guidance of the Messenger of Allāh (ﷺ) who advised, “Therefore, hold fast to my Sunnah and the Sunnah of the rightly guided caliphs; hold it between your front teeth! And beware of innovations (in the religion), for every innovation is a *bidah*, and every *bidah* is a deviation, and every deviation is in the Fire.”¹

The *ghurabāʾ*, with the permission and assistance of Allāh, will rectify the alterations and deviations that people have introduced into the Sunnah of the Messenger of Allāh (ﷺ). They will engage in struggles for the sake of Allāh, prevailing over those who oppose them. Their determination will remain steadfast, even when faced with challenges from other Muslims, until Allāh fulfills His decree—the arrival of the Last Hour—while they remain resolute on this righteous path. We implore Allāh, the Praised and Ever High, to grant us unwavering commitment to the path of His Messenger (ﷺ), the Prophet’s companions (رضي الله عنهم), and all those who follow in their righteous footsteps until the Day of Judgment.

There are numerous hadiths about al-Mahdī, with some being weak but widely circulated, while others are authentic, falling within the grades of *hasan* (accepted) and *sahih* (sound) as agreed upon by scholars of hadith. Here are some of these authentic hadiths about al-Mahdī, Umm Salamah (رضي الله عنها), the wife of the Messenger of Allāh (ﷺ), narrated that the Messenger of Allāh (ﷺ) said, “Al-Mahdī is from my family, a descendant of Fatimah.”²

¹ *Sahih al-jami’ al-saghir*, no. 2549.

² Abu Dawūd, ibn Mājah, and al-Hakim; see *Sahih Sunan Abū Dawūd*, no. 3603.

Additionally, ‘Abdullāh ibn Masūd narrated that the Prophet (ﷺ) said, “If only one day remains in this life, Allāh would lengthen that day so that a man, from among my family, is raised up. His name will be like my name, and his father’s name will be like my father’s name. He will fill the earth with justice and fairness as it was filled with injustice and inequity.”¹

Additionally, ‘Alī ibn Abū Tālib reported that the Prophet (ﷺ) said, “If there was even one day left of this life, then Allāh would raise up a man from among my family (i.e., descendants) who will fill the earth with justice just as it was filled with injustice.”²

Ahmad, Abu Dāwūd, and al-Tirmidhī narrated that Ibn Masūd reported that the Prophet (ﷺ) said, “Life will not end or vanish until after a man from among my family, whose name is like my name, rules.”³

Therefore, al-Mahdī is a descendant of the Messenger of Allāh (ﷺ), and his name is Muhammad ibn ‘Abdullah, not Muhammad ibn al-Hasan al-‘Askarī, as the Shiites claim. However, it is not clear whether he will be a descendant of al-Hasan or al-Husain (ﷺ) (the two grandsons of the Messenger ﷺ) since narrations that mention this matter are not authentic. However, Sheikh al-Islām Ahmad ibn Taimiyah supported the notion that al-Mahdī is a descendant of al-Hasan ibn ‘Alī because he accepted a statement to this effect reported from ‘Alī ibn Abū Tālib (ﷺ) about this matter. However,

¹ *Sabīh sunan Abu Daūd*, no. 3401

² Ahmad and Abu Daūd; see *sabīh sunan Abu Daūd*, no. 3602

³ *Sabīh sunan Abu Daūd*, no. 3601

Muhammad Nāsir al-Dīn al-Albānī rendered this narration weak in his commentary on the hadiths of *Mishkāt al-Masābih*.¹

In his hadiths, the Prophet (ﷺ) provides physical descriptions of al-Mahdī and mentions his virtuous deeds as well. Abū Dāwūd and al-Hākim narrated that Abū Saīd reported that the Messenger of Allāh (ﷺ) said, “Al-Mahdī will come from me (my lineage). His forehead is wide, and his nose is long, thin, and pointed. He will fill the earth with justice and equity as it was filled with injustice and inequity. He will rule for seven years.”² This hadith specifies that al-Mahdī’s rule will last for seven years.

Also, Abū Saīd al-Khudrī narrated that the Messenger of Allāh (ﷺ) said, “The earth will be filled with inequity and injustice. When it is full of inequity and injustice, Allāh will raise up a man from me, his name is like mine, and his father’s name is like my father’s. He will fill the earth with justice and equity. He will stay among you seven or eight (years). If he stays longer, it will be nine.”³

Upon his second coming, Jesus will pray behind al-Mahdī, as al-Bukhārī and Muslim narrated from Abū Hurairah who said that the Messenger of Allāh (ﷺ) said, “How will your state be when the Son of Mary descends among you while your imam is one of you?”⁴

Also, Abū Nu‘aim recorded an authentic chain reaching Abū Saīd, who reported that the Messenger of Allāh (ﷺ) said, “Among us is he (i.e., al-Mahdī) behind whom Jesus, son of Mary, will pray.”⁵

¹ See *Mishkāt al-masābih*, vol. 3, no. 5463

² Ibid. Vol. 3, no. 5454

³ *Sabīh al-jamī’ al-saghīr*, no. 5073

⁴ *Mukhtasar sabīh Muslim*, no. 2060

⁵ *Sabīh al-jamī’ al-saghīr*, no. 5920

Imam Muslim recorded that Jābir ibn ‘Abdullāh said that he heard the Messenger of Allāh (ﷺ) saying, “A group of my nation will continue fighting while holding fast to the Truth and will remain victorious until the Day of Judgment.” The Messenger continued by saying, “Then Jesus, son of Mary (ﷺ), will descend. Their leader at that time will say, ‘Come lead us in prayer.’ Jesus will say, ‘No. Some of you are leaders of others (in prayer) as an honor from Allāh for this nation.’”¹

Moreover, al-Mahdī is believed to be referred to in this hadith, “Among the last of my nation, there will come a caliph who will give money by the handful and will not count it.” This is part of a hadith collected by Imam Muslim in his *Sahih*.² In another narration of this hadith, the Messenger of Allāh (ﷺ) said, “Among your caliphs is a caliph who will give away money by the handfuls and will not count it.”³ These hadiths indicate that Muslims will be victorious over the disbelievers, leading to abundant war booty.

Regarding the appearance of al-Mahdī, it will occur after Allāh (ﷻ) prepares him to lead this nation, as the Messenger of Allāh (ﷺ) stated, “Al-Mahdī is one of us, Ahl al-Bait (the family of the Prophet ﷺ). Allāh will prepare him for his mission overnight.”⁴ This implies that Allāh will swiftly prepare al-Mahdī to lead the nation, and Allāh possesses perfect knowledge.

The Prophet Muhammad (ﷺ) characterized al-Mahdī as a righteous man, stating, “And their leader will be a righteous man...” After Allāh (ﷻ) prepares al-Mahdī for leadership, those in power at

¹ *Muskehtasar sahih Muslim*, no. 2061

² Muslim, 2913.

³ *Al-minhaj sharh sahih Muslim ibn al-Hajjāj*, vol. 18, p. 38

⁴ See *sahih sunan ibn Mājah*, no. 3299

the time will attempt to kill him. However, he will manage to escape and seek refuge in Makkah, accompanied by his loyal supporters, lacking significant military strength in terms of both numbers and weapons. An army will be dispatched to pursue al-Mahdī with the intention of killing him. This event is reported by Imam Muslim, who narrated from Umm Salamah that the Messenger of Allāh (ﷺ) said, “A refugee will seek refuge in al-Bait (the Grand Mosque Makkah). An army will be sent after him, but when they reach al-Baidā, the earth will collapse underneath them.” Umm Salamah asked, “O Messenger of Allāh! How about he who dislikes [going after al-Mahdī]?” The Prophet replied, “The earth will collapse underneath him along with the rest of them (i.e., the army), but he will be resurrected on the Day of Judgment according to his intention.”¹

The Messenger of Allāh (ﷺ) mentioned, “An invading army will proceed towards al-Bait. Upon reaching al-Baidā, the earth will collapse underneath their mid-line forces. The front lines will call out to those in the rear. Subsequently, the earth will collapse beneath all of them, leaving none except for a few survivors who will bear witness to their fate.”²

In a different account of this hadith, Hafsah bint ‘Umar (رضي الله عنها) reported that the Messenger of Allāh (ﷺ) said, “A group of refugees, lacking substantial numbers or weaponry, will seek refuge in this House, and an army will be dispatched after them. Upon reaching al-Baidā, the earth will collapse beneath them.”³

¹ *Al-minhaj sharh sahib Muslim ibn al-Hajjaj*, vol. 18, pp. 5-6

² Muslim, 2883.

³ Ibid. Vol. 18, pp. 5-6

Also, Imam Muslim recorded that ‘Āishah said, “The Messenger of Allāh (ﷺ) made an unusual movement in his sleep, and we said, ‘O Messenger of Allāh! We saw you doing something in your sleep that we had never seen you do before.’ He said, ‘Indeed, a strange event will occur some from my nation will head towards al-Bait, where a man from Quraish will seek refuge in the (Sacred) House. When they reach al-Baidā, the earth will collapse beneath them.’ We said, ‘O Messenger of Allāh! The road includes various types of people!’ He said, ‘Yes, indeed. Among them will be those seeking directions (to Makkah), those compelled to participate, and the travelers. They will all perish and will be resurrected separately, for Allāh will resurrect them according to their intentions.’”¹

Also, Umm Salamah (رضي الله عنها) reported that the Prophet (ﷺ) said, “A faction from my Ummah will be swallowed by the earth, and they will be sent to (kill) a man who will seek refuge in Makkah; Allāh will grant him refuge from them. The earth will collapse beneath them. Though their fate is the same, they will be resurrected separately. Some of them will be unwilling participants due to being compelled.”²

Moreover, the wife of al-Qāqā ibn Abū Hadrād al-Aslamī reported that she heard the Messenger of Allāh (ﷺ) say, “O people! When you hear about an army that will perish by the earth’s collapsing nearby here, then know that the Hour will be imminent.”³ These hadiths indicate that an army will be dispatched after al-Mahdī, who will seek refuge in the Sacred House along with

¹ Ibid. Vol. 18, pp. 16-17

² Ahmad and al-Tabarānī; see *silsilah al-ahāthīth al-sahībah*, vol. 4, no. 1924

³ Ahmad and al-Humaidī; see *silsilah al-ahāthīth al-sahībah*, vol. 3, no. 1355

some believers. This army will meet its end in al-Baidā, a flat area near Madinah, facing the direction of Makkah.

Afterwards, al-Mahdī will receive allegiance as the caliph for Muslims. He will lead Muslims in numerous jīhad battles, and his rule will follow the guidance of the Prophet (ﷺ). Many battles will unfold between Muslims and disbelievers during al-Mahdī's reign, until Allāh sends down Jesus, son of Mary (ﷺ).

It is during al-Mahdī's rule that the second conquest of Constantinople (Istanbul) will occur, just before the appearance of al-Masīh al-Dajjāl, the Antichrist, and the second coming of Jesus (ﷺ).

Yusaīr ibn Jābir said, Yusaīr ibn Jabir recounted, "A red sandstorm erupted in the city of al-Kūfah. Later, a man came shouting and repeating these words, 'O Abdullah ibn Masūd! The Hour has come.' Ibn Masūd, who was initially leaning on his side, sat up and said, 'The Hour will not arrive until no inheritance is divided, and no war booty brings satisfaction.' Then, Ibn Masūd pointed towards al-Shām, saying, 'An enemy will gather its forces against the followers of Islam.' I asked, 'Do you mean the Rum?' He replied, 'Yes. Then, during this war, fierce fighting will occur. Muslims will seek a volunteer expedition that will vow to die or return victorious. They will fight until night separates the two sides. Both will return to their camps without victory, and the expedition will perish. Muslims will seek another volunteer expedition, vowing to die or return victorious. Again, they will fight until night separates the two sides. Both will return to their camps without victory, and the second expedition will perish. In the third day, Muslims will seek another volunteer expedition, vowing to die or return victorious. They will fight until night, and both will return without victory, and

the third expedition will perish. On the fourth day, the remaining Muslim forces will confront the disbelievers, and Allāh will defeat them. They will suffer casualties never heard of before. Even birds flying near them will fall dead. Afterward, sons from the same father, numbering nearly a hundred, will count the survivors, finding only one remaining. Thus, what war possessions will bring satisfaction, and what inheritance will be divided? Subsequently, they will hear of a greater calamity; a man will announce that the Dajjāl (Antichrist) has appeared among their families, whom they left behind. They will abandon their tasks and proceed to save their families. Sending ten horsemen as an expedition force, the Messenger of Allāh (ﷺ) said, 'I know their names, their fathers' names, and the color of their horses. They will be the best horsemen on the face of the earth,' or he said, '(They) will be among the best horsemen on the face of the earth.'"¹

Additionally, Abū Huraira narrated that the Messenger of Allāh (ﷺ) said, "The Hour will not begin until after the Romans make camp in al-Āmāq or Dābiq. Then, an army from Madinah, among the most righteous people on earth in those days, will head their way. When the two camps face each other, the Romans will say, 'Let us get through to those who captured some of us, so we can fight them.' The Muslims will say, 'No, by Allāh! We will never let you get through to our brothers.' They will fight them, and a third of the Muslim army will run away, those whom Allāh will never forgive. Another third will be martyred; they are the best martyrs in the sight of Allāh. The last third will be victorious, and they will never fall into fitnah. They will conquer Constantinople. Afterwards, while they are dividing the war possessions and hanging their swords on olive trees, Satan will shout among them, 'The

¹ *Al-minhaj sharh sahib Muslim ibn al-Hajjāj*, vol. 18, pp. 24-25

(False) Messiah has appeared among your families.’ They will head back home to face him. However, this warning is false; when they reach al-Sham, he will then appear. While they are preparing to fight the False Messiah, straightening their lines, the prayer will be called, and Jesus, son of Mary, will descend and rule over them. When the enemy of Allāh (i.e., the Dajjāl) sees Jesus, he will dissolve, just as salt dissolves in water. If he were left alone, he would dissolve until he perishes. However, Allāh kills him by Jesus’ hand, and he will show the Muslims his blood on his spear.”¹ This hadith affirms that Jesus (ﷺ) will lead the Muslim Nation.

Additionally, in another version of this hadith, Muslim reported Abū Hurairah saying, “And he (Jesus) will rule you by the Book of your Lord (the Qur’ān) and the Sunnah of your Prophet (ﷺ).”² This narration explicitly emphasizes that Jesus will govern Muslims according to the Qur’ān and the Sunnah of the Prophet, not by the law that he delivered to the Children of Israel.

Prior to the outbreak of war between the Romans and Muslims, there will be a truce between them. Subsequently, the Romans will treacherously violate the truce and confront Muslims with an army of eighty divisions, each division consisting of ten thousand soldiers, and in another narration, “... twelve thousand soldiers.” This marks the commencement of *al-Malhamah* (the Great Battle), during which Muslims will emerge victorious over the Romans.

Abū Dāwūd reported that one of the companions of the Prophet (peace be upon him) said that the Messenger of Allāh (ﷺ) said, “You will enter a truce with the Romans and join them in

¹ Ibid. Vol. 18, pp. 21-22

² *Mukhtasar Saḥīḥ Muslim*, no. 2060

fighting a common enemy. Both sides will be victorious, share the spoils of war, and experience a period of safety. Upon your return, when you camp at Marj Dhū Tulūl, a Christian man will raise a cross and proclaim, “The cross has triumphed!” A Muslim man will be angered and kill him. It is at this point that the Romans will betray and amass their forces for the Great Battle, *al-Malhamah*.¹

Also, Ahmad, Abū Dāwūd, Ibn Majah, and Ibn Hibbān reported that the Messenger of Allāh (ﷺ) said, “You will make a secure truce with the Romans and both you and they will jointly engage an enemy from behind, ensuring safety and acquiring spoils of war. Later, you will camp at Marj Dhu Tulūl. A Roman man will stand up and raise a cross, proclaiming, ‘The cross has triumphed!’ A Muslim will stand up and kill him. Then, the Romans will betray the truce, and *al-Malahim* will commence. They will assemble to confront you, coming into eighty divisions, each division consisting of ten thousand soldiers.” In another narration, Abū Mālik al-Ashjaʿī mentioned that the Messenger (ﷺ) said, “There will be a truce between you and the fair-skinned ones (i.e., the Romans), and they will break the truce. Then, they will come to you in eighty divisions, with each division having twelve thousand soldiers.”²

During *al-Malahim*, the Muslim forces will be stationed at al-Ghūtah, an area encompassing the city of Damascus.³

Abū al-Dardāʾ narrated that the Messenger of Allāh (ﷺ) said, “The Muslim forces, during the major battle of *al-Malahim*, will be stationed in a region known as al-Ghutah, near a city called Damascus, which will be among the most esteemed cities for the

¹ *Sahih sunan Abu Dawud*, no. 3607

² *Sahih sunan ibn Majah*, no. 3267

³ Al-Ghūtah contains gardens of fruit trees.

Muslims at that time.” In another narration, he (ﷺ) said, “The Muslim base during the Great Battle will be in a land called al-Ghūtah, and adjacent to it is a city known as Damascus, representing the finest dwellings for Muslims on that day.”¹ In this place, Muslims from al-Shām, the Arabian Peninsula, and various Muslim regions will assemble, joining forces to confront the adversaries of Allāh. All these Muslims, including *mawālī*,² will stand united upon the religion of Islam, fighting alongside their brethren for the sake of Allāh (ﷻ).

Ibn Mājah reported that Abū Hurāirah (رضي الله عنه) said that the Messenger of Allāh (ﷺ) said, “When the great battles commence, Allāh will send the *mawālī* who will possess the finest horses among the Arabs and the best weaponry. Allāh will bring victory to the religion through them.”³ Allāh will bestow triumph upon the Muslims during al-Malāhim, and they will conquer Constantinople without facing resistance.

The Messenger of Allāh (ﷺ) once inquired of his companions, “Have you heard of a city surrounded by land on one side and by sea on the other?” They replied, “Yes, O Messenger of Allāh.” He said, “The Hour will not commence until seventy thousand descendants of Ishmael invade it. Upon reaching it, they will encamp without having to use a weapon or shoot an arrow in battle. They will proclaim, ‘*Lā ilāha illā Allāh wa-Allāhu Akbar*.’ Subsequently, one side of the city wall next to the sea will collapse. They will repeat the declaration for the second time, ‘*Lā ilāha illā*

¹ *Sahih sunan Abu Dawūd*, no. 3611

² ‘*Mawālī*’ (sg. *man’lā*). This word has more than one meaning. Apparently, here it means ‘relatives belonging to the same tribe and family’. See *Lisan al-‘arab* (*walāya*).

³ Ibn Mājah, 4090.

Allāh wa-Allāhu Akbar,’ and the second side of the wall, adjacent to the land, will collapse. Uttering the declaration for the third time, ‘*Lā ilāha illā Allāh wa Allāhu Akbar,*’ there will be ample openings in the city walls through which they will enter and gather war booty. While distributing the spoils, a herald will approach them, announcing, ‘The Dajjāl has appeared.’ Subsequently, they will abandon everything and return to al-Shām.”¹

Before the emergence of the Dajjāl, certain events are predicted. Jābir ibn Samurah (رضي الله عنه) narrated, “Nāfi’ ibn ‘Utbah said, ‘We were accompanying the Messenger of Allāh (ﷺ) to a battle when some people from the west of Madinah came to the Prophet wearing clothes made of wool. They met the Prophet next to a mound, standing while the Messenger of Allāh (ﷺ) was sitting.’ Nāfi’ then said, ‘So, I said to myself, let me come closer and stand between them and the Prophet so that they do not assassinate him.’ Nāfi’ then said, ‘(I then said to myself) they may be having a conversation with him. Still, I came close by and stood between them and him.’ Nāfi’ said, ‘I memorized four sentences from him, and I can count them with my hand. He said, ‘You will invade the Arabian Peninsula, and Allāh will grant it to you. Then (you will conquer) Persia, and Allāh will grant it to you. Then, you will invade al-Rūm, and Allāh will grant it to you. Then, you will invade the Dajjāl, and Allāh will grant him to you.’” Nāfi’ said to Jābir, “O Jābir! We do not believe that the Dajjāl will appear until the Rūm is conquered first.”²

The Messenger of Allāh (ﷺ) delivered the glad tidings that Muslims would conquer Rome, the present capital of Christendom,

¹ *Mukhtasar sahib Muslim*, no. 2014

² Ibid. No. 2028

following the earlier conquest of Constantinople, the initial capital of Christendom. Imam Ahmad narrated that ‘Abdullāh ibn ‘Amr ibn al-‘Ās said, “While we were around the Messenger of Allāh, writing down hadiths, the Messenger of Allāh (ﷺ) was asked, ‘Which of the two cities will be conquered first, Constantinople or Rūmīyah (Rome)?’ He said, ‘The city of Heraclius will be conquered first,’ referring to Constantinople.”¹

¹ *Al-mustadrak ‘alā al-sahihain*, vol. 4, p. 508. Also, see *silsilah al-ahāthith al-sahihah*, vol. 1, no. 4

The False Messiah

Al-Masīh al-Dajjāl

The persona of the False Messiah, also known as the Antichrist, is delineated in Islamic traditions under various names—Al-Masīh al-Dajjāl, Al-Aʿwar al-Dajjāl, Al-Aʿwar al-Kadhdhāb, and Al-Dajjāl—all of which highlight the deceitful nature of this figure, as the Arabic term *Dajjāl* translates to *liar*.

While the Antichrist is also mentioned in Judeo-Christian literature but with controversy and confusion,¹ the Islamic perspective, as presented in authentic and reliable Islamic texts, is the focus of this book.

The Hadith of al-Jassāsah

A noteworthy hadith recounts the experiences of Tamīm al-Dārī and his companions, who faced a shipwreck near an island. On this island, they encountered a hairy creature and a chained man in a monastery, who identified himself as the Messiah, that is, the False Messiah. Tamīm, originally a Christian from Palestine, later

¹ See:

- Fuller, Robert C. “Naming the Antichrist.” Oxford University Press, NY, 1995
- The Catholic Encyclopedia, Vol. 1, pp 559-61
- Emmerson, Richard Kenneth. “Antichrist in the Middle Ages: A study of Medieval Apocalypticism Art, and Literature.” University of Washington Press, Seattle, 1981
- Miceli S. J., Vincent P. “The Antichrist.” The Christopher Publishing House, West Hanover, MA, 4th edition, 1983

embraced Islam in Madīnah after this encounter. The exact location of the island remains undisclosed.

Imām Muslim recorded in his book, *al-Sahīh*, that ‘Āmir ibn Shurahīl approached Fātimah bint Qaīs, the sister of al-Dahhāk ibn Qaīs, among the early Muslim women who migrated to Madinah, and inquired, “Share with me a hadith that you personally heard from the Prophet (ﷺ), no one else.” She agreed, saying, “Certainly, I will do so if you wish.” ‘Āmir said, “Yes, please tell me.” She began narrating, “I was married to the son of al-Mughīrah, who was then one of the finest young men from Quraīsh. He was wounded during the initial battles fought alongside the Messenger of Allāh (ﷺ). Upon becoming a divorcee, ‘Abd al-Rahmān ibn ‘Awf, accompanied by some companions of the Messenger of Allāh (ﷺ), proposed to me. Additionally, Usāmah ibn Zaid sought my hand in marriage. I had heard before that the Messenger of Allāh (ﷺ) had said, ‘Whoever loves me, let him love Usāmah.’ When the Prophet (ﷺ) addressed me, I said, ‘The decision regarding my marriage is in your hands, so marry me to whomever you choose.’ He responded, ‘Then move to Umm Sharīk’s residence.’ Umm Sharīk belonged to the Ansār and was known for her generous spending in the path of Allāh. Her house was frequently visited by guests. I considered moving there but the Prophet (ﷺ) advised against it, expressing concern that if my headgear (*khimār*) fell or my dress accidentally revealed my legs, some people might see what I wished to conceal. Instead, he suggested I move to the home of my cousin, ‘Abdullāh ibn ‘Amr ibn Umm Maktūm, a man from the Fihir tribe of Quraīsh and belonging to the same tribe as me. Consequently, I stayed with him as a guest. Upon completion of my *‘iddah*, I heard the caller to prayer announce the congregation led by the Messenger of Allāh (ﷺ). Taking my place in the women’s row behind the men, after the

Prophet (ﷺ) finished praying, he sat on the minbar, smiling. Addressing the congregation, he said, ‘Remain in the places where you prayed.’ Then he inquired, ‘Do you know why I have gathered you?’ They replied, ‘Allāh and His Messenger know best.’ He (ﷺ) said, ‘By Allāh! I have not convened you to forewarn you of impending danger or to request something from you. Quite the opposite, I have gathered you because Tamīm al-Dārī, a Christian man who embraced Islam and pledged his allegiance to me, recounted a tale similar to what I used to tell you about the False Messiah. He narrated that he embarked on a sea voyage with thirty men from the tribes of Lakhm and Judhām. For a month, they battled tumultuous waves until, near sunset, they found themselves close to an island in the sea. Boarding a lifeboat, they reached the island and encountered a creature covered in dense hair. The creature, known as al-Jassāsah, directed them to a man inside a temple eagerly awaiting their news. Tamīm admitted that, upon hearing the mention of a man by the creature, they feared it might be a devil. Hastily, they left her and entered the temple, discovering the largest man they had ever seen, bound by thick chains. His hands were fastened to his neck, and iron chains covered him from knees to ankles. They inquired, ‘Who are you?’ He replied, ‘You will soon hear my story, but first, tell me about yourselves.’ They identified themselves as Arabs who had encountered rough seas, eventually reaching the island after encountering al-Jassāsah. The man questioned them about the date-trees of Baisān, the lake of Tiberias, and the spring of Zughar. With their affirmative responses, he forecasted the future, predicting the cessation of fruits, the drying of the lake, and the end of water flow from the spring. Subsequently, he inquired about the Prophet of the Unlettered (the Arabs), asking if the Arabs had fought against him. They confirmed the battles and victories, and upon learning this, the man revealed

himself as the False Messiah. He informed them of his imminent appearance, his roaming the earth for forty days, and his prohibition from entering Makkah and Ta'ibah (Madinah), guarded by angels with swords at every pass.”

Fātimah bint Qais recounted, “The Messenger of Allāh (ﷺ) then struck the podium (*minbar*) with his staff, exclaiming, ‘This is Ta'ibah! This is Ta'ibah!’ referring to Madinah. ‘Did I convey the same (account)?’ They affirmed, ‘Yes, indeed.’ (He continued,) ‘I am pleased with what Tamīm has informed me; it corroborates my narrative concerning him (the False Messiah), Madinah, and Makkah. He is situated in the Sea of al-Shām¹ or the Sea of Yemen. No! He is assuredly in the east (of Madinah), in the east, unequivocally, in the east.’” He emphasized the point by gesturing to the east with his hand. Fātimah added, ‘I have preserved this hadith from the Messenger of Allāh (ﷺ)’”²

In this hadith, the repetition of the word *indeed* underscores the certainty that the False Messiah will emerge from the east of Madinah, encompassing Iraq and its adjacent regions. However, as affirmed by authentic narrations to be detailed later, the Dajjāl is predicted to manifest in the city of Asfahān (Isfahan), situated in Iran today.

The emergence of the Antichrist is prophesied to take place in the city of Asfahān (Isfahan), located in Iran.

¹ Geographically speaking, ‘al-Shām’ is the area that extends from northern Arabian Peninsula to the foothills of Taurus Mountain in Anatolia, Turkey, and from the Euphrates River to the eastern coast of the Mediterranean Sea. It now consists of Syria, Jordan, Palestine and Lebanon.

² *Al-minhaj sharh sahib Muslim ibn al-Hajjāj*, vol. 18, pp. 79-83

The Antichrist: His Religion, Description, and Deeds

Various Jewish sources suggest that the Antichrist will be born in Babylon to Jewish parents. Additionally, there are indications that he will emerge from the eastern regions of Persia, specifically the territory of the tribe of Dan within the Hebrew race. One source states, “It is probable also that the Antichrist shall come from the eastern parts of the land of Persia, where is the tribe of Dan of the Hebrew race.”¹

Contrary to these claims, numerous hadiths assert that the Dajjal is of Jewish origin. In a narration by Imam Muslim, Abū Saïd Al-Khudrī reported Ibn Sa’ed’s words, expressing his frustration, “I have done my best with people to convince them that I am not Dajjāl, to no avail! O companions of Muhammad, what is the problem between you and me! Did not the Prophet of Allāh (ﷺ) say, ‘He (Dajjāl) is a Jew,’ and I became Muslim? The Prophet also said, ‘He will beget no children,’ while I had begotten children. He also said, ‘Allāh prohibited him from (entering) Makkah and Madinah.’”²³

It is noteworthy that suspicions arose regarding Ibn Saïd, who was born to Jewish parents in Madinah, being the Dajjāl due to his associations with devils and claims of receiving revelations about the unseen. Despite this, Ibn Saïd later converted to Islam.

Abū Saïd al-Khudrī recounted various encounters with Ibn Saïd. On one occasion during a pilgrimage to Makkah, Ibn Saïd confided, “People accuse me of being Dajjāl. Haven’t you heard the

¹ The Antichrist Legend, p. 172

² Meaning, ‘here I am, I live in Madinah.’

³ *Al-minhaj sharh sahib Muslim ibn al-Hajjaj*, vol. 18, p. 50

Messenger of Allāh (ﷺ) say, ‘He (Dajjāl) will beget no children?’ I affirmed, ‘Yes.’ He continued, ‘Yet, I have fathered children! Did you not hear the Messenger of Allāh (ﷺ) say, ‘He (i.e., Dajjāl) will not enter Madinah or Makkah?’ I replied, ‘Yes.’ He then asserted, ‘I was born in Madinah, and now, here I am en route to Makkah.’ Abū Saïd then said, “His last words to me were, ‘By Allāh! I know when he (i.e., Dajjāl) was born, his birthplace and his whereabouts!’ Abū Saïd said, “He (ibn Saïd) confused (and bewildered) me.”¹

Also, Imam Muslim narrated that Abū Saïd al-Khudrī said, “We went on a *hajj* or *umrah* trip with Ibn Saïd. We rested in an area where people (the riders of the caravan) scattered around (to rest) and I was left alone with Ibn Saïd. I felt anxiety because of what people say about him. He brought his luggage and rested it close to my luggage. I said, ‘It is very hot! How about resting your luggage under that tree?’ He camped. Then, a herd of sheep passed close by, he left and brought a large cup (of milk), saying, ‘Drink, O Abū Saïd!’ I said, ‘It is very hot and the milk is hot!’ I did not want to drink from his hand, or to take it from his hand. He then said, ‘O Abū Saïd! I almost thought of taking a rope tightening it to a tree and then hang myself because of what people say about me. O Abū Saïd! Who has better knowledge in the hadith of the Messenger of Allāh (ﷺ) than you, O Ansār? Are you not among the most knowledgeable in the hadith of the Messenger of Allāh (ﷺ)? Did not the Messenger of Allāh (ﷺ) say, “He (i.e., Dajjāl) is a disbeliever (*kāfir*)?” However, I am a Muslim. Did not the Messenger of Allāh (ﷺ) say, “He is impotent”? I left my children behind in Madinah. Did not the Messenger of Allāh (ﷺ) say, “He will not enter Madinah and Makkah?” I have just come from Madīnah and I am on my way to Makkah.” Abū Saïd said, “I almost sympathized with him. Then, he said, ‘By Allāh! I know him Dajjāl, his birthplace and

¹ Ibid. Vol. 15, p. 50

his whereabouts now!” He (Abū Saïd) then said, “I said to him, ‘Woe unto you the rest of the day!’”¹

What further supports the assertion that Dajjāl is of Jewish origin is the prophetic statement indicating that, upon his appearance in Isfahan, also known as Asbahān, a multitude of seventy thousand Jews will follow him. Anas ibn Mālik narrated the words of the Prophet (ﷺ), stating, “Seventy thousand Jews from Asbahān, adorned with shawls, will be among his followers.”²

As previously mentioned, Dajjāl is prophesied to emerge from the east, a region characterized by unrest. Many residents of these areas will join him, as foretold by the Messenger of Allāh (ﷺ). Abu Bakr narrated that the Prophet (ﷺ) stated, “Indeed, Dajjāl will emerge from a land in the east called Khurāsān, and he will be accompanied by people whose faces resemble hammered iron.”³

As previously discussed, Dajjāl is anticipated to manifest from the tumultuous east, drawing many inhabitants of those regions to follow him, as indicated by the words of the Messenger of Allāh (ﷺ).

Abū Bakr narrated a hadith in which the Prophet (ﷺ) foretold, “Dajjāl will emerge from the eastern land of Khurāsān, accompanied by people whose faces resemble forged iron.”⁴

Regarding the motive behind his appearance, Hafsa bint ‘Umar (رضي الله عنها), the wife of the Messenger (ﷺ), conveyed that he said, “He [Dajjāl] will appear, driven by a fit of rage.” Additionally, he

¹ Ibid. Vol. 18, pp. 51-52

² *Al-minhaj sharh sahib Muslim ibn al-Hajjaj*, vol. 18, pp. 85-86

³ Al-Tirmidhī, and al-Hākim: *al-Mustadrak ‘alā al-sahibain*, vol. 4, p. 527

⁴ Al-Tirmidhī, and al-Hākim: *al-Mustadrak ‘alā al-sahibain*, vol. 4, p. 527

(ﷺ) emphasized, “He [Dajjāl] will first appear for people, propelled by a fit of rage.”¹

Upon his manifestation, the Dajjāl will attempt to enter Madinah but will be unsuccessful. Abū Hurairah narrated that the Messenger of Allāh (ﷺ) declared, “The [False] Messiah will emerge from the east, heading towards Madinah until he reaches the area behind the mount of Uhud. Subsequently, the angels will compel him to turn his face towards al-Shām, and it is there that he will meet his demise.”²

The city of the Prophet (ﷺ) possesses numerous commendable qualities, among which is its immunity from the entry of the Dajjāl. According to several authentic hadiths, Angels stand guard over Madīnah, ensuring its protection.

Abū Hurairah narrated that the Messenger of Allāh (ﷺ) affirmed, “On every route near Madinah, Angels are stationed, safeguarding it. Plagues and Dajjāl will not be able to penetrate Madinah.”³

In a separate narration reported by al-Bukhārī and al-Nasā’ī, Anas ibn Mālik conveyed that the Messenger of Allāh (ﷺ) stated, “There is not a city that will escape the overwhelming influence of Dajjāl, except Makkah and Madinah. Every pathway leading to them will be encircled and protected by Angels. Dajjāl will set up his camp near al-Sabkhah. Subsequently, Madinah will endure three seismic tremors, following which every disbeliever and hypocrite will depart

¹ *Al-minhaj sharh sahih Muslim ibn al-Hajjaj*, vol. 18, pp 57-58

² Ahmad and Muslim, see *silsilah al-ahāthuth al-sahihah*, no. 2457

³ Mālik, Ahmad, al-Bukhārī and Muslim; see *mukhtasar sahih Muslim*, no. 781

from it to join him.”¹ This is why the Messenger of Allāh (ﷺ) referred to Madīnah as *Taibah* (the pure city) and stated that Madinah purges itself of its worst inhabitants, much like fire cleanses iron from its rust.

Al-Bukhārī reported that Abū Bakrah (رضي الله عنه) narrated that the Messenger of Allāh (ﷺ) stated, “The horror of the [False] Messiah will not permeate Madinah. At that time, Madinah will have seven gates, and on each gate, there will be two Angels safeguarding it.”²

In numerous authentic hadiths, the Messenger of Allāh (ﷺ) provided a detailed description of the False Messiah, stating, “I have repeatedly informed you about Dajjāl, and I feared that I might have overwhelmed you.” The comprehensive narration of this hadith will be elaborated upon later in this chapter.

The word *kāfir* (disbeliever) is written between his eyes, according to the description of Dajjāl given by the Messenger of Allāh (ﷺ). The Messenger of Allāh (ﷺ) said, “Indeed, I have told you about Dajjāl, because I feared that he may confuse you. Al-Masīh al-Dajjāl is pigeon-toed and his hair is curly. His eye is blind but is neither raised nor leveled. If you are confused about him, know that your Lord is not blind in the eye and that you will not see your Lord but until you die.”³

‘Abdullāh ibn ‘Umar (رضي الله عنه) relayed that the Messenger of Allāh (ﷺ) said, “Allāh has never dispatched a Prophet without cautioning his people about Dajjāl. From Noah onward, successive Prophets have forewarned their nations regarding him. He will manifest

¹ Ibid. No. 2055

² *Hashiyat al-Sindi ‘alā sabīh al-Bukhārī*, vol. 4, p. 232

³ *Sabīh al-Jāmi’ al-sagħūr*, no. 2459

among you. If you find yourselves perplexed by him, rest assured that your Lord is not blind in His vision. On the contrary, Dajjāl is blind in his right eye, resembling a floating grape.”¹

The Messenger of Allāh (ﷺ) also conveyed, “He [Dajjāl] will declare, ‘I am your lord.’ Yet, you will not behold your Lord until you depart from this world. Dajjāl is impaired in his vision, whereas your Lord is perfect in His sight. The term *kāfir* (disbeliever) is inscribed between his eyes, and every believer, whether literate or illiterate, will be able to read it.”²

The Messenger of Allāh (ﷺ) encountered Dajjāl in a dream and provided a description, stating, “...Then I encountered a man with exceptionally curly hair. He is blind in his right eye, resembling a floating grape. I inquired, ‘Who is this?’ and was informed, ‘[this is] al-Masīh al-Dajjāl.”³

The Messenger of Allāh (ﷺ) further explained, “Dajjāl possesses a level left eye with a mark on it, and the word ‘kāfir’ is inscribed between his eyes.”⁴

Additionally, Dajjāl’s eye has a green hue and appears like glass, as Ubai ibn Kaʿb (رضي الله عنه) narrated the words of the Messenger of Allāh (ﷺ), “Dajjāl has a green eye that resembles glass.”⁵

The Messenger of Allāh (ﷺ) affirmed that Dajjāl bore a resemblance to ‘Abd al-Uzzā ibn Qatan, a notable figure from the Khuzāʾah tribe. He (ﷺ) recounted, “I saw [in a dream] a man with

¹ *Silsilah al-ahāthūth al-sahībah*, no. 2457

² This *hadīth* will be fully mentioned later on.

³ Mālik, Ahmad, al-Bukhārī and Muslim.

⁴ Ahmad and Muslim; see *sahīh al-jamīʿ al-sagħīr*, no. 1606

⁵ Ahmad and Abu Naʿīm; see *silsilah al-ahāthūth al-sahībah*, no. 1863

very curly hair, blind in his right eye, resembling ‘Abd al-Uzzā ibn Qatan. He was placing his hands on a man’s shoulder while circumambulating the Ka’bah. I inquired, ‘Who is this?’ and was told, ‘Al-Masīh al-Dajjāl.’”¹

It’s noteworthy to mention that Dajjāl is prophesied to emerge after Muslims reclaim Istanbul (Constantinople) for the second time. The first conquest was achieved by the Ottoman Sultan, Muhammad al-Fātih, in 1453 CE.

Abū Hurāirah (رضي الله عنه) conveyed a narration in which the Messenger of Allāh (ﷺ) stated, “The commencement of the [Last] Hour will not transpire until the Romans (Rūm) seize al-‘Amaq or Dābiq. At that juncture, a Muslim army, comprising the finest individuals of the era, will confront them. When they face off, the Romans will propose, ‘Let us combat those who took some of our own.’ The Muslims will firmly declare, ‘Never! By Allāh, we will not allow you to harm our brethren.’ They will engage in battle, resulting in one-third of the Muslim army fleeing; those are the individuals whom Allāh will not forgive. Another third will be martyred, and they are the most esteemed martyrs in the eyes of Allāh. The final third will emerge victorious and remain unscathed by turmoil. They will conquer Constantinople (Istanbul). While they divide the spoils of war with their swords hanging on olive trees, Satan will cry out among them, ‘Al-Masīh [al-Dajjāl] has cornered your people.’ Consequently, they will depart for al-Shām, yet this proclamation will be false. Upon their arrival in al-Shām, Dajjāl will indeed manifest.” In an alternative narration, the Prophet (ﷺ) elucidated, “As they distribute the war booty, they will hear a herald

¹ Al-Bukhārī and Muslim.

announcing, ‘The Dajjāl has appeared.’ They will abandon everything and return to al-Shām.”¹

Al-Nawwās ibn Samān (رضي الله عنه), a companion of the Prophet (ﷺ), recounted, “One day, the Messenger of Allāh (ﷺ) mentioned Dajjāl and persistently belittled him, speaking in grave terms about his trial (*fitnah*). This continued until we began to suspect that he might be hiding among the date-tree gardens of al-Madinah. As we passed by the Messenger (ﷺ), he sensed this anxiety in us. He (ﷺ) said, ‘What is the matter with you?’ We said, ‘O Messenger of Allāh! Earlier, you spoke of Dajjāl and described his trial so gravely that we thought he might be lurking among the date-trees.’ In response, the Prophet (ﷺ) said, ‘I fear other than Dajjāl for you! If he appears while I am still among you, I will be his adversary on your behalf. If he appears when I am not among you, each one will have to rely on himself, and Allāh will be the helper of every Muslim after me. Dajjāl is young, with very curly hair and a smashed eye, resembling ‘Abd al-‘Uzzā ibn Qatan. Whoever lives long enough to encounter him should recite the beginning of Sūrat al-Kahf. He will emerge on a pass between al-Shām and Iraq, causing destruction on both sides. O Slaves of Allāh! Hold fast.’ We said, ‘O Messenger of Allāh! How long will he stay on earth?’ The Prophet (ﷺ) said, ‘Forty days: one day like a year, one like a month, one like a week, and the rest like your ordinary days.’ We said, ‘O Messenger of Allāh! As for the day that is like a year, will the prayers of one day suffice for it?’ He (ﷺ) said, ‘No. Count for its due measure.’ We said, ‘O Messenger of Allāh, how fast will he move on earth?’ He said, ‘Like the clouds when tailed by the wind. He will come to a people and call them (to worship him) and they will believe in him and accept his call. He

¹ *Al-minhaj sharh sahib Muslim ibn al-Hajjaj*, vol. 18, pp. 21-22

will command the sky and it will rain and command the earth and it will grow (vegetation). Their cattle will return to them with the longest hair, their udders the fullest (with milk) and their stomachs the fattest. Then, he will come to a (different) people and will call them (to worship him) and they will reject his call. He will then leave them. They will wake up (in the morning) destitute, their possessions gone. He will pass a deserted land and will say to it, 'Bring out your treasures,' and its treasures will follow him as drones. He will summon a youthful man and strike him with the sword, separating him into two pieces between which is the distance of the archer from his target. He will call him and he (the youthful man) will come with his face radiant with pleasure and laughter. While all this is happening, Allāh will send the Messiah (Jesus) son of Mary. He will descend close to the White Minaret to the east of Damascus. He will be wearing two bleached long dresses (*thoubbs*). His hands will be placed on the wings of two angels. Whenever he lowers his head, drops (of water) will fall (from it). Whenever he raises his head, *jumān*¹ that look like pearls will drop (from it). No disbeliever can survive his (Jesus') breath, and his breath reaches wherever his sight ends. He will then seek Dajjāl and follow him to the doors of Lud,² where he will kill him. A group of people who, by Allāh's help, survive him (Dajjāl's *fitnah*), will come to Jesus who will anoint their faces and tell them about their grades in Paradise. Shortly afterwards, while this is happening with him, Allāh will reveal to Jesus saying, 'I raised a people of my creation that no one can fight. Therefore, gather My servants to al-Tūr.'³ Then, Allāh will

¹ A type of precious stone, here it means drops of moisture.

² The city of Lud is to the west of Jerusalem, Palestine.

³ There are two mountains called al-Tūr. One of is in Sinai Peninsula, where Allah revealed and spoke to Mūsā (peace be upon him) and the other one is near Jerusalem.

raise Gog and Magog and they will swiftly swarm from every mound. Their front (forces) will reach lake Tiberias (the Sea of Galilee) and will drink all its water. The last (of their forces) will say as they pass by the lake, 'There was once water in it!' Jesus, Allāh's Prophet (ﷺ), will be besieged along with his companions to a point where a head of a bull will be more precious to them than a hundred *dinārs* to you today. Jesus, Allāh's Prophet, and his companions will supplicate to Allāh. Allāh will send *al-naghaf*¹ upon the necks of God and Magog. The morning will come, and they will all be dead as if it was the death of one soul. Afterwards, Jesus, the Prophet of Allāh, will come down with his companions to the low grounds. They will find that no space of a hand-span is saved from their (Gog and Magog) fat and rot (rotten corpses). Jesus, the Prophet of Allāh, and his companions will supplicate to Allāh. Allāh will send birds as large as the necks of camels, which will carry them (corpses of Gog and Magog) and throw them wherever Allāh wills. Then, Allāh will send rain that would not save any house made of mud (or bricks) or animal hair, thus cleansing the earth until it makes it like a mirror. The earth will be commanded, 'Produce your fruits and retrieve your blessing.' Then, a group (of people) will eat from a pomegranate and take shelter under the shade of its skin. Milk will be blessed. A camel will produce sufficient milk for large groups of people. A cow will produce what is sufficient for a tribe of people. A sheep will produce milk sufficient for a family of people. Meanwhile, Allāh will send a pure wind that will overcome Muslims from under their arms and will take the soul of every believer and Muslim. Only the evildoers among people will remain. They will

¹ '*Al-naghaf* worms that usually live inside the nose of cattle and cause them illnesses and subsequently death.

indulge in public sexual intercourse (*tabāruj*) like the *tabāruj* of donkeys. Upon them the Hour will begin.”¹

The esteemed hadith above elucidates three of the Major Signs of the Hour: Dajjāl, Prophet Jesus, and Gog and Magog. Additionally, it alludes to various events that find detailed explanations in other hadiths, some of which we will explore, Allāh willing. Moreover, the initial segment of this hadith, as conveyed by al-Nawwās ibn Samān, recounts the narrative of Dajjāl and the young man whom Dajjāl splits in half. The subsequent part introduces the advent of Jesus, the son of Mary (ﷺ), his confrontation with and defeating Dajjāl, followed by the tale of Gog and Magog. These narratives will be further elucidated later.

Abū Umāmah narrated that the Messenger of Allāh (ﷺ) said, “O people! Since the creation of Adam, there has not been a trial (*fitnah*) on the face of the earth greater than the *fitnah* of Dajjāl. Allāh (ﷻ) never sent a Prophet who did not warn his people about Dajjāl. I am the Last of the Prophets, and you are the last of the nations; he will certainly appear among you. If he appears while I am still among you, I will be his adversary on behalf of every Muslim. If he appears after me, each will have to fend for himself, and Allāh will take my place in looking after every Muslim. He [Dajjāl] will traverse between al-Shām and Iraq, wreaking havoc to the right and left. O slaves of Allāh! O people! Stand firm, for I will describe him to you as no Prophet before me described him. Dajjāl will proclaim, ‘I am your lord!’ However, you will not see your Lord until after death. He is blind in one eye, whereas your Lord is not blind. The word *kāfir* is written between his eyes; every believer, whether literate or illiterate, will be able to read it. As part of his

¹ *Al-minhāj sharh sabīh Muslim ibn al-Hajjāj*, vol. 18, pp. 63-70

fitnah, he will present what appears to be a paradise and a fire. His fire is a deceptive paradise, and his paradise is a destructive fire. Whoever is tested with his fire should seek refuge with Allāh and recite the beginnings of Sūrat al-Kahf (The Cave).”¹

Furthermore, Abū Hurairah (رضي الله عنه) narrated that the Messenger of Allāh (ﷺ) said, “He [Dajjāl] is blind in one eye and possesses something resembling both Paradise and Fire. However, what he presents as Paradise is the Fire.”²

The Messenger of Allāh (ﷺ) elucidated, “When Dajjāl emerges, he will have a pool of water and a fire. What appears as fire to people is, in fact, cool water. Conversely, what seems to be cool water is, in truth, a burning fire. If any of you encounters this, let him immerse himself in what seems like fire, for it is refreshing and cool.”³

Furthermore, the Messenger of Allāh (ﷺ) conveyed, “I possess more knowledge about what Dajjāl will possess than Dajjāl himself! He will have two flowing rivers— one appearing as white, pure water, and the other as raging fire. If anyone lives to witness them, let him approach what appears as fire, shut his eyes, bow his head, and drink from it, for it is cool water. Dajjāl’s left eye is damaged and covered with a thick film. Between his eyes, the word *kāfir* is inscribed. Every believer, regardless of literacy, will be able to decipher it.”⁴

¹ The Prophet (صلى الله عليه وسلم) said in this regard, “Whoever memorizes the first ten verses from *Sūrat al-Kahf* will be protected from the trial of Dajjāl.” *Muskebtasar sahib Muslim*, no. 2098

² Al-Bukhārī and Muslim.

³ Al-Bukhārī; see *saḥīḥ al-jamī’ al-sagḥīr*, no. 2196

⁴ Muslim, *mukebtasar sahib Muslim*, no. 2046

The Messenger of Allāh (ﷺ) cautioned against approaching Dajjāl due to the potent impact of his *fitnah*. He stated, “Whoever learns of the emergence of Dajjāl, let him keep a distance from him. I swear by Allāh, a person may approach him, considering himself a believer, but the uncertainties surrounding Dajjāl’s matter will cause him to follow him.”¹

As mentioned earlier, we recounted the narrative of the young man whom Dajjāl will fatally encounter. This young man hails from Madīnah. Positioned behind Mount Uhud, the armed forces of Dajjāl will be assembled when the youth challenges him, openly denouncing his false claim of being the Lord.

Abū Saïd al-Khudrī (رضي الله عنه) said, “The Messenger of Allāh (ﷺ) extensively discussed Dajjāl, and among the things he told us was, ‘Dajjāl will indeed come, but he will be prohibited from entering any pass of Madinah. He will set up his camp near the salt marshes on the outskirts of Madinah. On that day, one of the noblest men, or perhaps the very best among them, will confront him from Madinah. He will declare, ‘I bear witness that you are the Dajjāl whom the Messenger of Allāh (ﷺ) foretold.’ Dajjāl will then address the people, asking, ‘Will you still doubt that I am your Lord if I kill this man and then bring him back to life?’ They will respond, ‘No.’ Subsequently, he will kill the man and then resurrect him. Yet, the man will assert, ‘By Allāh! I was never more certain of your falsehood than I am today.’ At this point, the Messenger (ﷺ) added, ‘Dajjāl will attempt to kill him, but he will be prevented from doing so.’”²

¹ Al-Bukhārī, Muslim, Ahmad and Abu Daūd; see *mishkāt al-masābīh*, no. 5488

² *Hashiyat al-sindī ‘alā sabīh al-Bukhārī*, vol. 4, p. 232

Also, Abū Saïd al-Khudrī reported that the Messenger of Allāh (ﷺ) said, “Dajjāl will emerge, and a believer will confront him, encountering the armed forces of Dajjāl. They will question him, ‘Where are you going?’ He will reply, ‘I am heading towards the one who has appeared.’ The Messenger mentioned, ‘They will inquire, ‘Do you not believe in our lord (Dajjāl)?’ He will respond, ‘Our Lord is Well-Known.’ They will converse among themselves, saying, ‘Kill him.’ Some will remind the others, ‘Did not your lord prohibit you from killing anyone without his knowledge?’ The Messenger (ﷺ) continued, ‘They will bring him to Dajjāl. Upon seeing him, the believer will announce, ‘O people! This is Dajjāl whom the Messenger of Allāh (ﷺ) warned about.’ The Messenger (ﷺ) elaborated, ‘Dajjāl will order him to be laid on his stomach, declaring, ‘Take him and crush his head.’ The young man’s back and chest will be brutally beaten.’ The Messenger (ﷺ) remarked, ‘Then, Dajjāl will say, ‘Do you not believe in me?’ The young man will assert, ‘You are the False Messiah.’ The Messenger (ﷺ) stated, ‘Dajjāl will command that the young man be cut with a saw from his forehead to his feet.’ The Messenger (ﷺ) continued, ‘Subsequently, Dajjāl will walk between the two halves of the young man’s body and instruct him, ‘Arise,’ and he will rise.’ The Messenger (ﷺ) added, ‘Then, he will question him, ‘Do you not believe in me?’ The young man will reply, ‘My certainty about you has only increased.’ The Messenger (ﷺ) concluded, ‘Then, he (the young man) will announce, ‘O people! Dajjāl will never be able to do this again to anyone after me.’ The Messenger (ﷺ) further stated, ‘Dajjāl will attempt to kill the young man. However, from the collarbone up, the young man’s entire neck will be covered with copper, preventing Dajjāl from causing him harm.’ The Messenger (ﷺ) continued, ‘Then, Dajjāl will seize the young man by his hands

and feet and cast him into what people perceive as fire, yet, in reality, it is Paradise.’ Finally, the Messenger of Allāh (ﷺ) declared, ‘This young man will attain the most honorable martyrdom in the eyes of the Lord of the Worlds among the people.’”¹

These hadiths elaborate on a narration by Ahmad and Muslim from Abū Hurairah, where the Messenger of Allāh (ﷺ) stated, “Dajjāl will emerge from the east, heading towards Madīnah and encamping behind Mount Uhud. The Angels will then redirect him towards al-Sham, where he will meet his end.”²

This hadith succinctly outlines the narrative of Dajjāl’s demise in al-Shām at the hands of Jesus, son of Mary (ﷺ) a detailed account of which will be provided shortly.

An inevitable inquiry may arise: Will there be precursory signs indicating the imminent arrival of Dajjāl? The answer is affirmative, as elucidated in a comprehensive hadith collected by Ibn Mājah, Ibn Khuzaimah, and al-Diyā from Abū Umāmah. In this narration, the Prophet of Allāh (ﷺ) conveyed, “There will be three difficult years preceding Dajjāl’s appearance. In these years, a severe famine will afflict the people. In the first year, Allāh will command the sky to withhold a third of its rain and the earth to withhold a third of its produce. In the second year, Allāh will command the sky to withhold two thirds of its rain and the earth to withhold two thirds of its produce. In the third year, Allāh will command the sky to withhold all its rain, and not a single drop will fall. The earth will be commanded to withhold all its produce, and no plant will grow. All hoofed animals will perish, except whatever Allāh wills.” When asked how people will sustain themselves during that time, the

¹ *Al-minhaj sharh sabih Muslim ibn al-Hajjaj*, vol. 18, pp. 72-73

² *Sabih al-jami’ al-saghir*, no. 7995

Messenger (ﷺ) responded, ‘*tablīl, takbīr*, and *tahmīd* will sustain them, just as food does.’”¹

‘Abdullāh ibn ‘Umar recounted a saying of the Messenger of Allāh (ﷺ), “The era of continuous calamity, known as *al-ablās*,² will usher in widespread desertion and conflict. Subsequently, the *fitnah* of *al-sarrā*³ will originate from beneath the feet of an individual falsely claiming lineage to me, though he is not truly part of my lineage, as my true kin are those who embody piety. Following this, people will rally around a leader with an unstable reign. Then, the *fitnah* of *al-duhaimā*⁴ will ensue, sparing no member of this nation from its severe impact. Just when it seems its conclusion is near, it will persist and endure. During this tumultuous period, a person will commence the day as a believer and end it as a disbeliever, causing a division into two distinct factions: one characterized by genuine belief devoid of hypocrisy, and the other marked by hypocrisy with no trace of true belief. When this occurs, anticipate the advent of Dajjāl, either on that very day or soon thereafter.”⁵

There are other signs to the imminent coming of the Dajjāl. Mu‘āth ibn Jabal (رضي الله عنه) conveyed a statement of the Messenger of Allāh (ﷺ), “The prosperity of Jerusalem will signify the abandonment of Yathrib (Madinah). The desertion of Yathrib will indicate the commencement of *al-Malhamah*. The onset of *al-*

¹ *Sahīb al-jamī‘ al-saghir*, no. 7875

² I.e., continuous calamity.

³ Meaning ‘the rich’.

⁴ It is called ‘dark and black *fitnah*’ because of its enormity.

⁵ Ahmad, Abu Daūd and al-Hākim; see *mishkāt al-masābih*, vol. 4, no. 5403. The last sentence of this *hadith* expresses the closeness of Dajjāl’s appearance.

Malhamah will mark the conquest of Constantinople, and the conquest of Constantinople will precede the appearance of Dajjāl.”¹

The prosperity of Jerusalem will be orchestrated by the Muslims, with the blessing of Allāh, as it is reclaimed from the Jews. The Holy Land will subsequently become the center of the Caliphate, as foretold by the Messenger of Allāh (ﷺ) to Ibn Hawālah, “O Ibn Hawālah! If you witness the establishment of the Caliphate in the Holy Land, be prepared for earthquakes, disasters, and severe tribulations. At that time, the [Last] Hour will be nearer to the people than this hand of mine to your head.”²

Following this period, Muslims will migrate to al-Shām to actively participate in jihad against the adversaries of Allāh. The inhabitants of Madinah will abandon their city, not out of disdain but to engage in jihad for the sake of Allāh. Madinah will then become desolate, inhabited only by wild animals and beasts, remaining uninhabited until the onset of the Last Hour.

Abū Hurairah narrated that the Messenger of Allāh (ﷺ) said, “Madīnah will be forsaken at its zenith, left to be inhabited solely by birds and beasts.”³

Additionally, the Messenger of Allāh (ﷺ) mentioned, “They [Muslims] will abandon Madinah while it is flourishing, and only wild animals and birds will traverse its grounds. The last individuals to be gathered [at the commencement of the Last Day] will be two shepherds from the Muzainah tribe, heading towards Madinah with their flock. Upon their arrival in Madinah, they will find it deserted.

¹ *Sabīh al-jamī’ al-saghīr*, no. 4096

² Al-Hākim, see *al-mustadrak ‘alā al-sahīhain*, vol. 4, p. 420, and he rates it as ‘*sahīh*.’

³ Al-Hakim, see *al-mustadrak ‘alā al-sahīhain*, vol. 4, p. 436

As they reach Thaniyat al-Wadā', they will collapse on their foreheads, signifying the commencement of the Hour."¹

ʿAbdullāh ibn ʿAmr stated, "A time will come upon the people when every believer emigrates to al-Shām."²

Jesus Kills Dajjāl

According to the narration of Nawwās ibn Samān, it is foretold that Dajjāl will meet his end at the hands of Jesus, the son of Mary (ﷺ). The demise of Dajjāl is destined to take place after the angels redirect him towards al-Shām, steering him away from the outskirts of Madinah. His fate is to perish near the eastern door of Lud in Palestine, and it is hoped that Allāh restores it to the Muslims. Before delving into the account of the second coming of Jesus, son of Mary (ﷺ), let us briefly revisit the narrative of al-Mahdī, Muhammad ibn ʿAbdullāh. Al-Mahdī is anticipated to emerge just prior to the arrival of Jesus (ﷺ), leading the Muslim community with justice and benevolence, establishing the rule of Allāh. A period of righteous caliphate will be reinstated after the earth has endured its share of injustice and tyranny. Noteworthy among al-Mahdī's attributes is his generous spending on his subjects without keeping track, accompanied by various other virtuous deeds mentioned in numerous authentic hadiths.

¹ Ahmad, al-Bukhārī and Muslim; see *silsilah al-ahathith al-sabihah*, vol. 2, no. 683

² Al-Hākim; see *al-mustadrak 'alā al-sabihain*, vol. 4, p. 457. Al-Hākim rates this *hadith* as 'sahīh set by al-Bukhārī and Muslim in their Sahīh,' and al-Dhahabī agrees.

Jesus Son of Mary (ﷺ)

Allāh (ﷻ) rejected the assertion of the Jews claiming the crucifixion of Prophet Jesus, son of Mary, stating,

﴿وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا﴾ (١٥٧) بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

«And their [Jews'] saying; “We killed the Messiah, Jesus Son of Mary, the Messenger of Allāh,” but they did not kill him, nor crucified him; rather, it appeared so to them. And those who differ about it are full of doubts, having no knowledge except following conjecture. Certainly, they did not kill him. But Allāh raised him up to Himself. And Allāh is ever All-Powerful, All-Wise.» [4:157-158].

﴿إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنِ مَرْيَمَ ارْفَعْكَ وَإِنَّا مُمِطِّهِكَ مِنْ الَّذِينَ كَفَرُوا
وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَىٰ مَرْجِعِكُمْ
فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ يَخْتَلِفُونَ﴾

﴿And when Allāh declared, “O Jesus! I am taking you and raising you to Myself and clearing you of those who disbelieve...”﴾ [3:55].

Hence, Jesus (ﷺ) was neither killed nor crucified; he will return to this earth for a second time to combat the disbelievers and compel them to embrace Islam. According to Allāh's statement,

﴿وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا﴾^(١٥٩)

﴿And there is none of the people of the Scripture but must believe in him before his death. And on the Day of Resurrection, he will be a witness against them.﴾ [4:159].

We have narrated a hadith by al-Nawwās ibn Samān, indicating that Jesus, son of Mary (ﷺ), will descend near the White Minaret in eastern Damascus. In the same hadith, it is mentioned that any disbeliever whom Jesus' breath reaches will perish, and Jesus' breath extends as far as his eyesight reaches. Additionally, we have discussed that Dajjāl will meet his end at the hands of Jesus (ﷺ).

Description of Jesus

ʿAbdullāh ibn ʿAbbās narrated that during the Night of al-Isrāʾ, the Messenger of Allāh (ﷺ) mentioned, “I encountered Moses, Son of ʿImrān, he possessed dark brown skin, was tall with curly hair, and resembled the men of Shanūah. Additionally, I beheld Jesus, Son of Mary (ﷺ); he had a robust build, his skin tone ranged between red and white, and his hair was soft.”¹

Imām Muslim also reported that the Messenger of Allāh (ﷺ) said, “During the Night of al-Isrāʾ, the Prophets were presented before me, and I observed that Moses resembled the men of

¹ *Al-minhaj sharh sahib Muslim ibn al-Hajjaj*, vol. 18, p. 227

Shanū'ah. Likewise, I saw Jesus, Son of Mary (ﷺ), and noted that the one who bore the closest resemblance to him was 'Urwah ibn Masūd. Jesus was well-built, with a reddish complexion, as if he had just come from a bath.”¹

'Abdullāh ibn 'Umar narrated that the Messenger of Allāh (ﷺ) said, “On one night, I envisioned myself at the Kaḅah. I beheld a man with a light complexion, as handsome as light complexion can be in men, his hair reaching his ears, beautifully combed and dripping with water. He leaned on two men—or on the shoulders of two men—circumambulating the Kaḅah. I inquired, ‘Who is this?’ and was informed, ‘This is the Messiah, Son of Mary...’”²

Also, Abū Hurairah narrated that the Messenger of Allāh (ﷺ) said, “There was no Prophet between me and Jesus. He will descend, and if he does, recognize him. He is a robust man, his skin tone between red and white. He will descend wearing two garments. His head appears as if it is glistening, even though it is untouched by any moisture. He will strive to guide people to Islam, dismantle the cross, eradicate the presence of pigs, and abolish the payment of the *jizyah*. During his era, Allāh will obliterate all religions except Islam, and al-Masīh al-Dajjāl will be vanquished. He [Jesus] will stay on earth for forty years, and when he passes away, Muslims will offer prayers for him.”³

The Messenger of Allāh (ﷺ) depicted the period when Jesus descends, detailing his actions and the circumstances of Muslims during that time. He said, “...and their [Muslims'] Imam will be a righteous man [al-Mahdī]. As their leader steps forward to lead them

¹ Ibid. Vol. 2, pp. 231-232

² Ibid. Vol. 2, p. 233

³ *Saḥīḥ sunan Abu Daūūd*, no. 3635

in the dawn Prayer, Jesus, Son of Mary, will descend upon them. The leader will step back to allow Jesus to move forward [to lead the prayer]. However, Jesus will place his hand between his shoulders and say, 'Move forward and pray, for the prayer was called for you [to lead].' Their leader will lead the prayer for them. When he leaves, Jesus will say, 'Open the gate,' and they will open it to find that Dajjāl, along with seventy thousand Jews, all adorned with swords and sheaths, will be behind it. As Dajjāl looks at him, he will dissolve like salt dissolves in water and start running away. [Jesus will follow him and] catch him near the eastern gate of Lud, where he kills him. Then, Allāh will defeat the Jews; they will find no refuge under anything that Allāh created. Every entity, be it a stone, tree, wall, or animal - except the boxthorn tree, as it is one of their trees - will be made by Allāh to speak, saying, 'O, Slave of Allāh! O, Muslim! Here is a Jew; come and kill him.' Jesus, son of Mary, will be a just ruler and a fair Imam. He will break the cross, slay the pig, cease the collection of *ḡakat*, and, as a result, no sheep or camel will be sought. All disputes and animosity will dissipate, and even dangerous animals will become harmless. A male baby will play with a snake without harm, and a female baby will challenge a lion without danger. The wolf will act as the guardian dog for the sheep. The earth will be brimming with peace, akin to a pot filled with water. The Word will be One, and only Allāh will be worshipped. Warfare will cease, and Quraish will lose its dominion. The earth will resemble a pot of silver, and its vegetation will flourish as it did during Adam's era. A group of people will gather around a cluster of grapes, and it will satisfy their hunger. Likewise, a group will gather around a pomegranate, and it will fulfill their

appetite. The bull will have a certain value, and the horse will be worth only a few dirhams.”¹

Regarding the conflict between Muslims and Jews during the time of Jesus (ﷺ), the Prophet Muhammad (ﷺ) conveyed, “The [Last] Hour will not commence until Muslims engage in a battle with the Jews, and Muslims will prevail, killing them. If a Jew seeks refuge behind a rock or a tree, the rock and the tree will proclaim, ‘O, Muslim! O, Servant of Allāh, there is a Jew behind me; come and eliminate him,’ except for the boxthorn tree, which will remain silent, as it is among the trees of the Jews.”²

This hadith foretells a future event, following the defeat of Dajjāl (the Antichrist) by Jesus. It prophesies a confrontation in which Jews, followers of the Antichrist, will act as aggressors, and Muslims will emerge victorious. Importantly, this hadith does not endorse the present-day extermination of Jews, as some may misinterpret.

Additionally, al-Bukhārī, Muslim, Ahmad, al-Tirmidhī, and Ibn Mājah documented that Abū Hurairah reported that the Prophet (ﷺ) said, “By Him in Whose Hand my soul is! The time is approaching when the Son of Mary will descend to you as a just ruler and fair leader. He will break the cross, eliminate the pig, and abolish the *jizyah*. Wealth will be so abundant that no one will accept it anymore. At that time, one prostration [prayer, or *sajdah*] will be superior to the entire earth and all that is in it.”³

Moreover, Jesus (ﷺ) is destined to perform Hajj to the Holy House in Makkah. The Prophet (ﷺ) affirmed, “By Him in Whose

¹ *Sabih al-jami' al-saghir*, no. 7875

² *Muskehtasar sabih Muslim*, no. 2025

³ Ibid. No. 7077

Hand my soul is! Starting from Fajj al-Rawhā, Jesus, Son of Mary, will declare his intention to perform Hajj, 'Umrah, or both.”¹

Furthermore, the Prophet of Allāh (ﷺ) delineated life during the second coming of Jesus proclaiming, “Blessed is life after Jesus. The sky will be granted permission to shower its rain, and the earth will yield produce so abundant that even if you cast your seeds on hard stones, they will flourish! A man will pass by a lion, unharmed, and tread upon a snake, without harm. In that time, animosity, envy, and hatred will cease.”²

The Messenger of Allāh (ﷺ) conveyed glad tidings to those who will stand alongside Jesus in battle. This group constitutes the remaining portion of *al-Tā'ifah al-Mansūrah* (the Victorious Group), perpetuating the banner of Islam initially raised by the Prophet (ﷺ) and his Companions. The Prophet (ﷺ) declared, “Allāh has granted immunity from the Fire to two groups within my nation: a group that will conquer India and a group that will be with Jesus, Son of Mary.”³

The Prophet (ﷺ) also stated, “There will persist a group from my nation, champions of righteousness, prevailing over those who oppose them, until the last of them confronts al-Masīh al-Dajjāl.”⁴

‘Abdullāh ibn ‘Amr ibn al-‘Ās (رضي الله عنه) reported, “The Messenger of Allāh (ﷺ) said, ‘Dajjāl will emerge within my nation, lingering for

¹ *Muskehtasar sahib Muslim*, no. 663

² Al-Dailamī, Abu Bakr al-Anbārī, and al-Diyā’; see *sahib al-jami’ al-saghir*, no. 3919, and *silsilah al-ahathith al-sahihah* no. 1926 for more details about this *hadith*.

³ *Sahib sunan al-Nasā’i*, no. 2975

⁴ Ahmad, Abu Daūūd and al-Hākim; see *sahib al-jami’ al-saghir*, no. 7294, and *mishkāt al-masābih*, vol. 4, no. 3819

forty days. Then, Allāh will send Jesus, Son of Mary, resembling 'Urwah ibn Masūd, to track him [Dajjāl] down and eliminate him. Subsequently, people will live for seven years without animosity between any two individuals. Then, Allāh will dispatch a gentle wind from al-Shām that will spare no one, not even those with an atom's weight of righteousness or faith—it will take their souls. Even if someone is within a mountain, the wind will reach and claim their life.' He continued, 'Only the most wicked people will endure. They will be as weightless as birds, possessing the understanding of beasts. They will neither comprehend nor promote righteousness, nor understand or prohibit evil.'"¹

¹ *Al-minhaj sharh sahib Muslim ibn al-Hajjāj*, vol. 18, pp. 75-76

Gog and Magog (Yajūj and Majūj)

Allāh (ﷻ) narrates this story, stating,

﴿حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن كُلِّ حَدَبٍ يَنْسِلُونَ ۖ وَاقْتَرَبَ
الْوَعْدُ الْحَقُّ...﴾

«Until, when Gog and Magog are released and they swiftly swarm from every mound. And the True Promise shall draw near.» [21:96-97].

Furthermore, the Prophet (ﷺ) stated, “Gog and Magog dig holes in the dam daily, nearing the point where they can almost see sunlight. At that moment, their leader instructs them to return, saying, ‘Go back, and you will resume digging tomorrow.’ Yet, Allāh reconstructs the dam even more robust than before. When their predetermined time arrives, and Allāh decrees their release upon humanity, they resume digging until sunlight becomes visible. Then, their leader commands, ‘Go back, and you will resume tomorrow, Allāh willing.’ This time, they respond, ‘If Allāh wills.’ Upon returning, they find the dam unchanged, exactly as they left it the previous day. They dig again, breaking through to emerge among mankind. People will seek refuge in forts, and Gog and Magog will throw their spears skyward, only for them to fall back to earth appearing as if covered in dry blood. They will boast, ‘We have conquered the people of the earth and dominated the inhabitants

of the sky.’ Allāh will then send *al-naghaf*¹ on their necks, causing their demise. By Him in Whose Hand my soul is, the animals on earth will thrive, becoming plump and producing abundant milk from consuming their flesh and blood.”²

Gog and Magog will traverse the Sea of Galilee, consuming all its water, as indicated in the hadīth of al-Nawwās ibn Samān, as mentioned earlier. Moreover, we highlighted that Allāh will instruct His Prophet Jesus (ﷺ), the Son of Mary, to assemble the believers at Mount al-Tūr, recognizing that Gog and Magog cannot be overcome by human strength. Then, Allāh will cause their demise through worms that emerge on the back of their necks, leading to their swift and effortless demise, akin to the passing of a single soul.

Abū Saīd al-Khudrī relayed a saying of the Messenger of Allāh (ﷺ) regarding the release of Gog and Magog upon humanity, as Allāh (ﷻ) has mentioned, ﴿And they swiftly swarm from every mound.﴾ These formidable entities will overpower people, prompting Muslims to seek refuge within their cities and forts, alongside their livestock. Gog and Magog will consume all water sources, draining rivers dry as they pass by. Observing this, those following behind will express astonishment at the absence of water, saying, ‘There was water here once!’ Only those who take refuge in fortified cities will be spared. Gog and Magog will declare, ‘We have finished with the people of the earth; only the inhabitants of the sky remain!’ Subsequently, one of them will hurl a spear toward the sky, and it will return stained with blood. This will serve as a test and a trial for humanity. During this period, Allāh will send creatures

¹ *Naghaf* is a kind of parasite or worms that invade the neck of the camels and kill them.

² Ahmad, Abu Daūd and al-Hākim; see *sahīh al-jamī’ al-sagħīr*, no. 2276

resembling locust worms, which will attach to their necks, leading to their demise akin to locusts, piled upon one another. By morning, Muslims will no longer hear any sounds from them. Witnessing this, Muslims will say, ‘Who among us will sacrifice himself for the sake of Allāh and see what happened to them?’ A courageous man will descend, expecting to meet his end. However, he will find them lifeless, stacked atop one another. Shouting the good news to Muslims, he will declare, ‘Your enemy has been destroyed.’ People will emerge, releasing their livestock, which will graze upon the corpses, growing fatter from their meat than from any vegetation.¹

We also discussed the hadith narrated by al-Nawwās ibn Samān, reporting the Prophet’s words, “Subsequently, Jesus, the Prophet of Allāh, will descend with his companions to the low grounds. They will discover that not even a hand-span of space is spared from the putrefied remains of Gog and Magog. Jesus, the Prophet of Allāh, and his companions will beseech Allāh. Allāh will dispatch birds, each as large as a camel’s neck, to carry away the corpses of Gog and Magog and deposit them wherever Allāh wills. Following this, Allāh will send rain that spares no house made of mud, bricks, or animal hair, purifying the earth until it resembles a mirror. The earth will receive a command, ‘Bring forth your fruits and reclaim your blessings.’”

This is the era that the Prophet (ﷺ) lauded, proclaiming, “Fortunate is the life that follows the advent of the Messiah.” Furthermore, the Messenger of Allāh (ﷺ) specified the multitude

¹ *Sabīh sunan ibn Mājah*, no. 3297

of Gog and Magog, stating, “For seven years, Muslims will use the bows and arrows of Gog and Magog to kindle fires.”¹

¹ Muslim and al-Tirmidhī; see *silsilah al-abāthith al-sabthah*, no. 1924, and *sahih al-jami’ al-saghir*, no. 3673. For more about Gog and Magog, see the Qur’an (18: 83-98).

Other Major Signs

Al-Nawwās ibn Samān conveyed that a refreshing, pure wind will sweep across the earth, claiming the souls of every believer and Muslim. Subsequently, only the wicked will inhabit the earth, engaging in various forms of corruption, including open acts of immorality. Preceding the arrival of this wind, the sun will emerge from the west, an extraordinary creature will emerge from the earth, directly addressing humanity, the Qurān will vanish from books and hearts, Islamic law will be utterly neglected, and a pervasive smoke will envelop the earth. The final sign in this sequence is a fire originating in lower Aden (Adan), located in Yemen. This fire will guide people from east to west, leading them to their assembly points in al-Shām, persistently accompanying them until they reach their ultimate destination.

The hadiths provide limited information about the three major tremors resulting in the earth's collapse, except for the tremor near Madinah that will engulf the army bound for Makkah to confront al-Mahdī. This might be one of the three tremors. Allāh (ﷻ) possesses the most comprehensive knowledge.

Hudhaifah ibn Usaid al-Ghifārī recounted, “The Messenger of Allāh (ﷺ) passed by us while we were engaged in conversation, and he inquired, ‘What is the topic of your discussion?’ We responded, ‘We are discussing the Hour.’ He then asserted, ‘It will not arrive until you witness ten signs beforehand.’ Subsequently, he outlined these signs, including *al-Dukhān* (the Smoke), Dajjāl, the Beast, the sun rising from the west, the descent of Jesus, Son of Mary (ﷺ),

and three tremors¹—one in the east, one in the west, and one in the Arabian Peninsula. The final sign is a fire that will blaze forth from Yemen, herding people towards their ultimate gathering place.” In a supplementary narration, he (ﷺ) added, “... and a wind that propels people into the sea.”²

The Sun Will Rise from the West

Allāh (ﷻ) has stated,

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ ۚ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ۚ قُلِ انْتَضَرُوا إِنَّا مُنْتَظِرُونَ﴾

﴿Are they waiting for the angels to arrive for them or your Lord to arrive or some of your Lord’s signs? On the day that some of your Lord’s signs come, it will not avail a person to believe if he did not believe before nor earned good through his faith. Say, ‘Wait, we are too waiting.﴾ [6:158].

Imām Muslim reported that Abū Dharr narrated, “One day, the Prophet (ﷺ) asked, ‘Do you know where this sun goes [when it sets]?’ They said, ‘Allāh and His Messenger have more knowledge.’ He said, ‘It goes until it reaches its fixed course under the Throne and bows down in *sujud* (prostration), and continues doing this until it is told, “Rise up! Go back from where you came.” It goes back and rises in the morning from where it usually rises. Then, while people do not suspect anything, it will run until it reaches its fixed course under the Throne. It will be told, “Rise up! Rise from where

¹ In which the earth collapses.

² *Al-minhaj sharh sahib Muslim ibn al-Hajjaj*, vol. 18, p. 27

you have set.” So, it will rise from the west.’ Then, the Messenger of Allāh (ﷺ) said, ‘Do you know when this will happen? This will happen when no soul benefits from its belief unless it believed beforehand and gained any good from its belief.’”¹

The Door is Open for Repentance

Safwān ibn ‘Assāl (رضي الله عنه) reported that the Messenger of Allāh (ﷺ) said, “There is an open door, as wide as seventy years, where the sun sets. This door will still be open for forgiveness until the sun rises from where it sets. When it rises from there, no soul will benefit from its belief unless it believed beforehand and gained any good from its belief.”²

Abū Hurairah (رضي الله عنه) reported, “I heard the Messenger of Allāh (ﷺ) saying, ‘The Hour will not commence until the sun rises from where it sets. When it rises from where it sets, and people witness this, they will all believe. However, that is the time when no soul will benefit from its belief unless it believed beforehand or gained any good from its belief.’”³

The Beast

Allāh (ﷻ) states,

﴿وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ
كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ﴾^(٢٨)

¹ *Sabih Sunan ibn Majah*, no. 3289

² *Sabih Sunan ibn Majah*, no. 3289

³ *Ibid.* No. 2378

﴿And when the Sentence is passed against them, We shall bring forth from the earth a Beast that will inform them that mankind had no faith in Our signs.﴾ [27:82].

‘Abdullāh ibn ‘Umar recalled a hadith from the Messenger of Allāh (ﷺ) that has stayed with me. The Messenger of Allāh (ﷺ) remarked, “The initial signs to manifest will be the rising of the sun from where it sets and the emergence of the Beast upon the people at early morning. Whichever of these two occurs first, the other will follow closely behind.”¹

This Beast will arise from the earth, marking people on their noses, distinguishing between believers and disbelievers, until the arrival of the pure, cool wind that will capture the soul of every believer and Muslim. The Messenger of Allāh (ﷺ) elaborated, “The Beast will emerge, stamping people on their noses. The mark will persist on their faces to the extent that when someone buys an animal and is asked, ‘From whom did you buy it?’ He will respond, ‘From a man with the mark.’”²

The Smoke

From various authentic narrations concerning the Smoke, it can be inferred that there are two distinct instances of the Smoke phenomenon: one occurred during the time of the Prophet Muhammad (ﷺ) and the other is anticipated to transpire before the culmination of time.

¹ *Mukhtasar Sahih Muslim*, no. 2053

² Ahmad; see *sahih al-jami’ al-saghir*, no. 2927

Masrūq recounted an incident where they entered the Masjid in Kūfah and found an individual narrating the verse of Allāh,

﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُّبِينٍ﴾

«Then wait for the Day when the sky will bring forth a visible Smoke.» [44:10]

The person inquired, “Do you know what that Smoke is? It comes on the Day of Judgment, depriving hypocrites of their hearing and sight, while believers experience it akin to influenza.” Upon hearing this, they visited [Abdullāh] Ibn Masūd, and upon mentioning the incident, he responded, “Allāh (ﷻ) said to His Messenger,

﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾

«Say, ‘I do not ask you for this any payment, and I am not of the pretentious.」 [38:86]. Proper knowledge dictates that a person should not speak on matters beyond their understanding; only Allāh knows. Yet, I will share with you information about the Smoke. When Quraish resisted Islam and opposed the Messenger of Allāh, he invoked Allāh against them, praying for years of famine akin to the years of Yūsuf (Joseph ﷺ) Quraish faced severe drought and famine to the extent that they resorted to eating bones and corpses. When they looked up at the sky, all they could see was Smoke. Allāh (ﷻ) revealed,

﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُّبِينٍ﴾ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ﴿

«Then wait for the Day when the sky will bring forth a visible Smoke, covering the people. This is a painful torment.» [44:10-11].¹ Then the Messenger of Allāh (ﷺ) came and it was said to him, “O, Messenger of Allāh, seek rain for Mudar² because Mudar has almost perished.” The Messenger of Allāh (ﷺ) then prayed for rain, and it was granted. Subsequently, Allāh (ﷻ) revealed,

﴿إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ﴾³

«Verily, We shall remove the torment for a while. Verily, you will revert [to disbelief].» [44:15].³ When prosperity returned to Quraish, they reverted to their previous state of disbelief. In response, Allāh (ﷻ) revealed,

﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ﴾⁴

«On that Day when We shall seize you with the greatest seizure [punishment]. Verily, We will exact retribution.» ‘Abdullāh ibn Masūd clarified, “This verse referred to the Day of the Battle of Badr.”⁴

A consensus among many scholars, including the Companions and their followers, aligns with ‘Abdullāh ibn Masūd’s interpretation of the Smoke. Some assert that the Smoke has not manifested yet; instead, it is one of the ten primary signs heralding the advent of the Day of Judgment.

¹ The Smoke, verses: 10-11

² Mudar (مُضَر) is the great grandfather of Quraish, and Quraish is usually called the tribe of Mudar.

³ The Smoke, verse: 15

⁴ Al-Bukhārī (4447), Muslim (5007) and Ahmad (3431).

Earlier in this discourse, we highlighted the Prophet's hadith wherein he stated, "The Last Hour will not come until you witness ten signs beforehand." Subsequently, he enumerated these signs: al-Dukhān [the Smoke], Dajjāl, the Beast, the sun rising from the west, the descent of Jesus, Son of Mary (ﷺ) and three tremors—one in the east, one in the west, and one in the Arabian Peninsula. The final sign is a fire that will erupt from Yemen, directing people to their ultimate gathering place. In an alternate narration, he (ﷺ) added, "... and a wind that throws people into the sea."¹

When we synthesize 'Abdullāh ibn Masūd's explanation with the latter hadith, the inference drawn is that there are two distinct occurrences of Smoke. One transpired during the time of the Messenger (ﷺ), while the other remains an unfulfilled Major Sign of the Hour. Allāh knows best.

The Gathering Fire

The final Major Sign of the Hour, the Fire that gathers mankind for the Day of Judgment, is the tenth among the ten foretold by the Prophet (ﷺ). This fire will originate in Yemen, specifically from lower Aden, and will direct people, "Camping where they camp and resting when they rest."² In another hadith, the Prophet (ﷺ) elaborated, "Mankind will be gathered in three different ways with humbleness and fear: two on a camel, three on a camel, four on a camel, and ten on one camel; the fire will gather the rest of them on foot. It shall stay with them where they stay and

¹ *Al-minhaj sharh sahib Muslim ibn al-Hajjaj*, vol. 18, p. 27

² *Al-minhaj sharh sahib Muslim ibn al-Hajjaj*, vol. 18, p. 29

rest with them wherever they rest; it stays with them in the morning and stays with them in the evening.”¹

A prophecy follows, foretelling the disappearance of Islam, much like the fading patterns on a garment, until fasting, prayer, sacrifice, and charity become unfamiliar. The Book of Allāh will vanish overnight, with no verse remaining on the earth. Groups of elderly individuals, both men and women, will reminisce, saying, “We found our fathers on this word, ‘*Lā ilāha illā Allāh*’ (There is no god but Allāh),’ so we say it.”²

After the pure, cool wind captures the souls of believers and Muslims, there will be a regression to the worship of idols and statues, mirroring the practices of their ancestors during the time of *jāhiliyyah*.

In a narration by Imam Muslim, ‘Āishah (رضي الله عنها) conveyed, “I heard the Messenger of Allāh (ﷺ) say, ‘The day and night will not end until al-Lāt and al-Uzzā are worshipped again!’ I said, ‘O Messenger of Allāh! I thought that its dominance would be permanent after Allāh revealed,

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾ (33)

﴿It is He Who has sent His Messenger with Guidance and the Religion of Truth, to make it superior over all religions even though the polytheists hate it.﴾ [9:33].’ He (ﷺ) said, ‘This will happen as long as Allāh wills, then He will send a pure wind that will bring

¹ Ibid. (17/192)

² *Al-mustadrak ‘alā al-sahihain*, vol. 4, p. 473, and he said that it is authentic according to imam Muslim’s conditions.

death to whoever has at least the weight of a mustard seed of *imān* in his heart. Afterwards, only those who have no righteousness will remain, and they will revert to the religion of their ancestors.”¹

Furthermore, Abū Hurairah (رضي الله عنه) narrated that the Messenger of Allāh (ﷺ) said, “The Hour will not commence until the women of [the tribe of] Daws shake their rear ends around Dhū al-Khalasah.”²³

Who Will Witness the Hour?

The Hour will be witnessed by those who are devoid of both righteousness and belief. Allāh (ﷻ) has decreed that the commencement of the Hour will be delayed until the last believer departs from the earth. Consequently, the onset of the Last Hour will be marked by the presence of individuals steeped in pure evil—those who lack knowledge of goodness, remain ignorant of evil, and neither promote righteousness nor enjoy what is good.

The Messenger of Allāh (ﷺ) stated, “The Hour will not commence except upon the most evil among creation.”⁴ He (ﷺ) also declared, “The Hour will not begin until no one on earth still says, ‘Allāh, Allāh.’”⁵ This signifies that there will be a time when no one utters “*Lā ilāha illā Allāh*,” as narrated in an authentic hadith collected by Imam Ahmad.

Also, the Messenger of Allāh (ﷺ) stated, “The Hour will begin unexpectedly. A man milking an ewe will not have the chance to

¹ *Mukhtasar saḥīḥ Muslim*, no. 2013

² *Dhū al-Khalasah* is an idol that the tribe of Khuzāʾah used to worship before Islam.

³ Ibid. No. 2012

⁴ Ibid. No. 2022

⁵ Ibid. No. 2020

bring the pot of milk to his mouth before its commencement. Similarly, two men engaged in a sale and purchase transaction of a dress will not complete their deal, as the Hour will have started by then. A man building a trough for his cattle will find himself unable to bring them to drink, as the Hour will have already begun.”¹

Reflect upon the widespread neglect of people concerning the profound challenges of the Last Hour and the Day of Resurrection. Despite this, the Messenger of Allāh (ﷺ) emphasized the urgency, saying, “How can I live in comfort when the Bearer of the Trumpet has already placed it at his mouth, bowing his head, listening attentively, awaiting the command to blow it?” When the Muslims inquired about what to say, he (ﷺ) advised, “Say, ‘Allāh alone is Sufficient for us, and He is the Best Disposer of affairs (for us), and all our dependence is on Allāh, our Lord,’ (*Hasbunā Allāh wa nīmā al-Wakil, tawakkalnā ‘alā Allāh rabbinnā*).”²

In an alternate narration, the Messenger of Allāh (ﷺ) said, “Since the moment he assumed his responsibilities, the Trumpet Bearer remains vigilant, his gaze fixed and directed towards the Throne. He fears that if he loses concentration, he might be immediately commanded to blow the Trumpet. His eyes resemble two radiant planets.”³ In response, we proclaim, “*Hasbunā Allāh wa nīmā al-Wakil*.” Our reliance is solely on Allāh, our Lord.

May Allāh (ﷻ) safeguard us from the terrors of the most dreadful Day, as mentioned in the Qurʾān,

﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾﴾

¹ Ibid. No. 2075

² *Silsilah al-ahāthib al-sahībah*, no. 1079.

³ Ibid. No. 1078

﴿The Day when neither wealth nor sons will avail. Except for he who comes to Allāh with a clean heart.﴾ [26:88-89].

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